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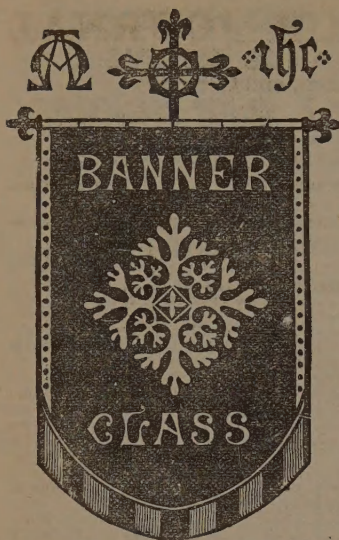
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
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

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INTRODUCTION.



AT the preliminary meeting in 1784 for the organization of the American Church, severed from the mother Church of England, by the change in the political condition of the state, it was determined as one of the "fundamental articles" of the proposed union "that there shall be a General Convention of the Episcopal Church in the United States of America." In 1789, when the present Constitution of the American Church was adopted, the first Article of this instrument provided for the triennial meeting of the Church in General Convention, and, on the appearance of a representation of "this Church, in a majority of dioceses which shall have adopted this Constitution," for its proceeding to business. At all meetings of the Church in General Convention "the Church in each Diocese" is entitled to a representation of both the clergy and the laity, not exceeding four of each order. The Bishops of the Church form a separate House, and the concurrence of both Houses is necessary to give validity to any legislation. To

the Church in General Convention belongs the right to propose, and, at the subsequent meeting, to ratify, changes in the Constitution ; in the Book of Common Prayer or other Offices of the Church ; and in the Articles of Religion. The Church may enact canons, which are of obligation on the whole body of the faithful, at any meeting in General Convention. It provides in the Constitution of its representative body for the trying of Bishops by a Court composed of Bishops only ; it prescribes a form of declaration to be subscribed prior to ordination ; for the provision of Bishops for foreign countries ; and for the erection of dioceses. Other matters of temporary or lasting interest come within its cognizance at these triennial meetings ; and it is the purpose of this volume to trace, briefly and yet with sufficient fulness, the various measures which have from time to time occupied the attention of this representative body of the American Church. The increasing difficulty of procuring sets of the Journals of General Conventions renders the provision of some such manual desirable. It is to supply this acknowledged want that the present volume has been prepared.

THE PRELIMINARY MEETINGS, 1784.

A SINGLE sheet of foolscap, faded and yellow with age, contains the records of the preliminary gathering of clergy and laity, out of which grew the independent organization of the American Church.) These minutes, without preface or signature, but bearing the attestation of the venerable Bishop White that they were in the handwriting of the Rev. Benjamin Moore, afterwards Bishop of New-York, are appended to a record of a meeting of the "Corporation for the Relief of Widows and Orphans of Clergymen of the Church of England," in Pennsylvania, New-Jersey, and New-York. They are a fitting introduction to the history of the Conventions of which they detail the initiatory steps. We copy them from the original ms. as preserved among the Bishop White papers in the archives of the General Convention. They are as follows :

At New Brunswick, Tuesday, 11 May, 1784, several Members of the Episcopal Church, both of the Clergy & Laity, from the States of New York, New Jersey & Pennsylvania were assembled together ; present, The Rev^d Dr White, Rev^d Dr Magaw, Rev^d Mr Beach, Rev^d Mr Bloomer, Rev^d Mr Frazer, Rev^d Mr Ogden, Rev^d Mr Blackwell, Rev^d Mr Boden, Rev^d Mr Benjⁿ Moore, Rev^d Mr Tho^s Moore, James Parker, John Stevens, John Dennis, Esquires, Col. Hoyt, & Col. Furman.

It was agreed that the Rev^d Mess^{rs} Beach, Bloomer, & B.

Moore be requested to wait upon the Clergy of Connecticut, who are to be convened on the Wednesday in Trinity Week next ensuing, for the Purpose of soliciting their Concurrence with us in such Measures as may be deemed conducive to the Union & Prosperity of the Episcopal Churches in the States of America.

Also agreed by the Gentlemen present, that the undermentioned Persons be requested to correspond with each other, & with any other Persons, for the Purpose of forming a Continental Representation of the Episcopal Church, & for the better Management of other Concerns of the said Church.

Rev^d Mess^{rs} Bloomer, Provoost, & B. Moore for New York.

Rev^d Mess^{rs} Beach, Ogden, & Ayres for New Jersey.

Rev^d Dr White, Dr Magaw, & Mr Blackwell for Pennsylvania.

Any one of which Persons of each State respectively, to correspond with the others, without consulting his Colleagues of the same State, whenever it may be deemed expedient.*

The "Corporation for the Relief of Widows and Orphans" had appointed "the Tuesday after the Feast of St. Michael next ensuing," as the time of their meeting, which was to be held in the city of New-York, and by common consent there gathered at the same time the leading clergy and laity from various portions of the land. A single "Broadside" sheet gives the journal of their proceedings. It is of sufficient interest to be reprinted in full as one of the rarest, as well as most interesting, documents of our ecclesiastical history :

* Endorsed by Bishop White as follows : "The Original of y^e Minutes of y^e Meeting in N. Brunswick in May 1784: in y^e Hand Writing of y^e rev^d Benjamin (since Bp.) Moore of N. York." The correspondence between the Rev. Abraham Beach, at whose suggestion this meeting was held, and the Rev. Dr. White, is printed in full in Perry's Reprint of Journals of General Conventions, 1785-1835, III., pp. 8-12.

At a Convention of Clergymen and Lay Deputies of the Protestant EPISCOPAL | CHURCH in the United States of America, held in New-York, October 6th | and 7th, 1784 : Present as follows ; |

✕ Revd. SAMUEL PARKER, A.M., Massachusetts and Rhode-
Island, | Revd. JOHN R. MARSHAL, A.M., Connecticut. |

NEW-YORK.

✕ Revd. SAMUEL PROVOOST, A.M. Revd. THOMAS MOORE,
Revd. ABRAHAM BEACH, A.M. Hon. JAMES DUANE,
✕ Revd. BENJAMIN MOORE, A.M. MARINUS WILLET, }
Revd. JOSHUA BLOOMER, A.M. JOHN ALSOP, } Esquires.
Revd. LEONARD CUTTING, A.M.

NEW-JERSEY.

Revd. UZAL OGDEN, JOHN CHETWOOD, Esquire,
JOHN DE HART, Esquire, Mr. SAMUEL SPRAGG.

PENNSYLVANIA.

✕ Revd. WILLIAM WHITE, D.D. RICHARD WILLING, }
Revd. SAMUEL MAGAW, D.D. SAMUEL POWELL, } Esquires.
Rev. JOSEPH HUTCHINS, A.M. RICHARD PETERS, }
MATTHEW CLARKSON, Esquire.

DELAWARE STATE.

Revd. SYDENHAM THORN, Revd. CHARLES WHARTON,
Mr. ROBERT CLAY. |

MARYLAND.

✓ Revd. WILLIAM SMITH, D.D.

✓ N.B. The Revd. Mr. GRIFFITH, from the State of Virginia,
was present by Permission. The Clergy of that State being
restricted | by Laws yet in force there, were not at liberty to
send Delegates, or consent to any Alterations in the Order,
Government, Doctrine, or | Worship of the Church. |

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Chas. H. H.

THE Body now assembled, recommend to the Clergy and Congregations | of their Communion in the States represented as above, and propose to | those of the other States not represented, That as soon as they shall | have organized or associated themselves in the States to which they respectively | belong, agreeably to such Rules as they shall think proper, they unite in a general | ecclesiastical Constitution, on the following fundamental Principles. |

I. That there shall be a general Convention of the Episcopal Church in the | United States of America. |

II. That the Episcopal Church in each State, send Deputies to the Convention, | consisting of Clergy and Laity. |

III. That associated Congregations in two or more States, may send Deputies | jointly. |

IV. That the said Church shall maintain the Doctrines of the Gospel as now | held by the Church of England; and shall adhere to the Liturgy of the | said Church as far as shall be consistent with the American Revolution, | and the Constitutions of the respective States. |

V. That in every State where there shall be a Bishop duly consecrated and settled, | he shall be considered as a Member of the Convention, *ex Officio*. |

VI. That the Clergy and Laity assembled in Convention, shall deliberate in one | Body, but shall vote seperately; and the Concurrence of both shall be | necessary to give Validity to every Measure. |

VII. That the first Meeting of the Convention shall be at *Philadelphia* the | Tuesday before the Feast of St. Michael next; to which it is hoped and | earnestly desired, That the Episcopal Churches in the respective States, | will send their Clerical and Lay Deputies, duly instructed and authorized | to proceed on the necessary Business herein proposed for their Deliberation. |

Signed by Order of the Convention, |

WILLIAM SMITH, D.D., *President*.* |

* Reprinted *verbatim et literatim* from Bishop White's copy of "the short printed account of the proceedings of this meeting," which the Bishop tells us in his "Memoirs of the Church" (second edition, p. 80), "was in very few hands at

Among the archives of the General Convention there is a paper endorsed by Bishop White "as in y^e Hand writing of Dr. William Smith, who presided," containing a few additional particulars with reference to this preliminary meeting. From this paper we learn that letters were read from the clergy of Massachusetts and Connecticut, the purport of which may be gathered from references to them in Bishop White's "Memoirs of the Church," and in the case of the communications from the clergy of Massachusetts and Rhode Island, from the original mss., which are still preserved among the archives of the General Convention.* The Connecticut clergy, with the co-operation of some of their brethren in New-York, had already taken measures for organization and for securing the Episcopal office. Immediately on the prospect of peace, ten of the clergy remaining in Connecticut had convened at Woodbury and made choice of the Rev. Samuel Seabury, D.D., as their Bishop, and sent him abroad for consecration, with instructions to seek it first from the Bishops of the Mother Church of England, and, in the event of failure, to apply to the Bishops of the Church in Scotland. Pending the success of this application, the Connecticut clergy were unwilling to proceed further

the time, and is probably at this time generally destroyed and lost." A limited edition (twenty-five only in number) of a *facsimile* of this "Broadside" was issued in Philadelphia in 1863, copies of which can be distinguished with difficulty from the two or three "originals" which still exist.

* *Vide* Bishop White's "Memoirs of the Church" (second edition), pp. 80, 81; and Perry's "Reprint of Early Journals," III., pp. 62-66.

in the attempt to reorganize the Church, while their brethren of Massachusetts and Rhode Island, though appointing the Rev. Samuel Parker, of Boston, as their delegate to the meeting in New-York, were unwilling to empower their representative with any further authority than "to deliberate and propose." The "Fundamental Principles," adopted at this preliminary meeting, were prepared by a committee consisting of the Rev. Drs. Smith and White, the Rev. Messrs. Parker and Provoost, and Messrs. Clarkson, De Hart, Clay, and Duane; and this same committee were instructed to propose "a proper substitute for the State Prayers in the Liturgy," to be adopted for temporary use, but neither the printed nor the ms. records in our hands furnish any evidence that this duty was performed. It was, however, recommended that a committee of Clerical Examiners should be appointed in each State to consider the application of persons desirous of officiating as lay readers, and the congregations were advised not to suffer any layman to officiate in their churches without the certificate of these Examiners that they were duly qualified. This was a matter of vital importance at this time, when scores and even hundreds of churches were destitute of clerical ministrations. Measures so practical and evincing such prudence and care prove that it was under a profound sense of the danger threatening their beloved church that the clergy and laity, forming this preliminary Convention, addressed themselves to their task, and few as their numbers were, their faith and zeal

reaped an abundant reward. Of the Clergy present, four, White, Provoost, Moore, and Parker, became Bishops of the Church their labors helped to perpetuate ; three, Smith, Griffith, and Ogden, were Bishops-elect but were never consecrated ; while one, Wharton, a recent convert from the Church of Rome, was an unsuccessful candidate for this high office. The laity, fewer still in number, were men of note and reputation, and it was a fair augury for the future of the Church that even in this its darkest hour such worthy and reputable representative men were found ready to further her fortunes or share her fate.

THE CONVENTION OF 1785.

9.28 - 10.7.

By the first of the "Fundamental Principles" agreed upon at the gathering in October, 1784, it was determined "that there shall be a General Convention of the Episcopal Church in the United States of America," and the seventh of these "Principles" designated Philadelphia as the place, and "the Tuesday before the Feast of St. Michael" as the time, of the first meeting. At the time appointed, September 27th and 28th, 1785, sixteen of the Clergy and twenty-six of the Laity, thirteen of whom were from Pennsylvania and six from Delaware, met and organized by the choice of the Rev. Dr. White as President, and the Rev. David Griffith, subsequently Bishop-elect of Virginia, as Secretary. The "Fundamental Principles" of 1784 were considered and formally approved, with the exception of the fourth, instead of which a resolution was adopted—

"That a Committee be appointed, consisting of one clerical and one lay deputy from the Church in each State, to consider of and report such alterations in the Liturgy, as shall render it consistent with the American Revolution and the Constitutions of the respective States: and such further alterations in the Liturgy as it may be advisable for this Convention to recommend to the consideration of the Church here represented."

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The sixth "Fundamental Principle" was explained as meaning that the Deputies were to vote by States and not individually. A committee was also appointed to report a draft of an Ecclesiastical Constitution for the Protestant Episcopal Church in the United States of America, and to this committee was subsequently assigned the duty of "preparing the necessary and proposed alterations in the Liturgy." This committee, comprising the moving spirits of the Convention, consisted of the following members, namely: the Rev. Mr. Provoost and the Hon. Mr. Duane, for New-York; the Rev. Mr. Beach and Mr. Dennis, for New-Jersey; the Rev. Dr. White and Mr. Peters, for Pennsylvania; the Rev. Dr. Wharton and Mr. Sykes, for Delaware; the Rev. Dr. Smith and Dr. Cradock, for Maryland; the Rev. Mr. Griffith and Mr. Page, for Virginia; and the Rev. Dr. Purcell and the Hon. Mr. Read, for South-Carolina.

Thus on the very day of assembling, September 28th, the work of organization and revision was fully entered upon. Two days later, on the 30th of September, to this same committee was assigned the further duty of preparing and reporting "a plan for obtaining the consecration of Bishops, together with an address to the Most Reverend the Archbishops, and the Right Reverend the Bishops of the Church of England for that purpose." On Saturday, October 1st, the draft of alterations in the Liturgy, the draft of a general Ecclesiastical Constitution, and "the further alterations to be proposed in the Liturgy," were reported to the

Convention. On Monday, the 3d of October, the task of considering these alterations, paragraph by paragraph, was continued; and on Tuesday, while clerks were transcribing the alterations in the Liturgy, the Ecclesiastical Constitution was agreed upon, and the address to the English Archbishops and Bishops received. On Wednesday it was

Ordered, that the transcribed copy of the "Alterations in the Liturgy, to render it consistent with the American Revolution and the Constitution of the respective States," be read and considered by paragraphs;

which being done, there followed, thick and fast, the final acceptance of the work of the Committee, as shown in the action we give below from the Journal of the Convention:

Resolved,—That the Liturgy shall be used in this Church as accommodated to the Revolution, agreeably to the alterations now approved of and ratified by this Convention.

On motion, Resolved,—That the Fourth of July shall be observed by this Church for ever, as a day of thanksgiving to Almighty God for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America.

On motion, Resolved,—That the first Tuesday in November in every year for ever, shall be observed by this Church as a day of general thanksgiving to Almighty God for the fruits of the earth, and for all the other blessings of his merciful providence.

Ordered, that a Committee be appointed to prepare a Form of Prayer and Thanksgiving for the Fourth of July; and a Committee was accordingly appointed, viz., the Rev. Dr. Smith, the Rev. Dr. Magaw, the Rev. Dr. Wharton, and the Rev. Mr. Campbell.

Ordered, that the alterations in the Liturgy to be proposed *

* The careful reader will notice that only the alterations rendered necessary by the political changes which had taken

to this Church, be read and considered by paragraphs; and the Convention made some progress therein.

The Rev. Dr. Smith, from the Committee to prepare a Form of Prayer and Thanksgiving for the Fourth of July, reported that they had prepared the same.

Ordered, that it be now received and read.

Ordered, that the said Report be read and considered by paragraphs; which being done,

Resolved,—That the said form of prayer be used in this Church, on the fourth of July, for ever.

Then the Convention adjourned to 6 o'clock this evening.

WEDNESDAY EVENING, 6 o'clock.

The Convention met according to adjournment.

Ordered, that the consideration of the proposed alterations in the Liturgy be resumed.

Ordered, that the same be again read and considered by paragraphs; which being done, and the alterations agreed to,

Resolved,—That the said alterations be proposed and recommended to the Protestant Episcopal Church, in the States from which there are deputies to this Convention.

Ordered, that the alterations made in the articles be again read; which being done,

Ordered, that the same be read and considered by paragraphs; which being done, and some time spent thereon,

Resolved,—That the Articles, as now altered, be recommended to this Church, to be by them adopted in the next General Convention.

* * * * *

Resolved,—That a Committee be appointed to publish the Book of Common Prayer with the alterations, as well as those now ratified, in order to render the Liturgy consistent with the American Revolution and the Constitutions of the respective

place were *adopted* by this Convention. The further alterations in the Liturgy which were printed in the "*Proposed Book*," and to which reference will be made subsequently, were not adopted, but were merely *proposed* for the acceptance of the Church in the various States. They were never adopted by the Church.

States, as the alterations and new offices recommended to this Church ; and that the book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations ; and that the Committee have the liberty to make verbal and grammatical corrections, but in such manner as that nothing in form or substance be altered.

The Committee appointed were the Rev. Dr. White (President), the Rev. Dr. Smith, and the Rev. Dr. Wharton.

* * * * *

Resolved,—That the same Committee be authorized to publish, with the Book of Common Prayer, such of the reading and singing Psalms, and such a Kalendar of proper lessons for the different Sundays and Holy-days throughout the year, as they may think proper.

* * * * *

On motion, Resolved,—That the Rev. Dr. Smith be requested to prepare and preach a sermon suited to the solemn occasion of the present Convention on Friday next ; and that the service be then read as proposed for future use.

On Friday, the 7th of October, the Convention attended divine service in Christ Church, Philadelphia, and the Liturgy as altered was read by the Rev. Dr. White, and a sermon suited to the occasion was preached by the leading spirit in this work of revision, the Rev. Dr. William Smith. The same day the Convention of 1785 adjourned.

Our notice of this important session would not be complete if we failed to give in full the Constitution which it provided for the Church in the United States. In view of subsequent changes, and as embodying the principles underlying our organization, this document becomes of the first importance, and will claim the attentive study of all who would acquaint themselves with our history or the principles of our ecclesiastical legislation.

A GENERAL ECCLESIASTICAL CONSTITUTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Whereas, in the course of Divine Providence, the Protestant Episcopal Church in the United States of America is become independent of all foreign authority, civil and ecclesiastical :

And whereas, at a meeting of Clerical and Lay Deputies of the said Church, in sundry of the said States, viz., in the States of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland, held in the city of New York on the 6th and 7th days of October, in the year of our Lord, 1784, it was recommended to this Church in the said States represented as aforesaid, and proposed to this Church in the States not represented, that they should send Deputies to a Convention to be held in the city of Philadelphia, on the Tuesday before the Feast of St. Michael in this present year, in order to unite in a Constitution of ecclesiastical government, agreeably to certain fundamental principles, expressed in the said recommendation and proposal.

And whereas, in consequence of the said recommendation and proposal, Clerical and Lay Deputies have been duly appointed from the said Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina.

The said Deputies being now assembled, and taking into consideration the importance of maintaining uniformity in doctrine, discipline and worship in the said Church, do hereby determine, and declare,

I. That there shall be a General Convention of the Protestant Episcopal Church in the United States of America, which shall be held in the city of Philadelphia on the third Tuesday in June, in the year of our Lord 1786, and for ever after once in three years, on the third Tuesday of June, in such place as shall be determined by the Convention ; and special meetings may be held at such other times and in such place as shall be hereafter provided for ; and this Church, in a majority of the States aforesaid, shall be represented before they proceed to business ; except that the representation of this Church from

two States shall be sufficient to adjourn ; and in all business of the Convention freedom of debate shall be allowed.

II. There shall be a representation of both Clergy and Laity of the Church in each State, which shall consist of one or more Deputies, not exceeding four of each Order ; and in all questions, the said Church in each State shall have one vote ; and a majority of suffrages shall be conclusive.

III. In the said Church in every State represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregation.

IV. "The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England," shall be continued to be used by this Church, as the same is altered by this Convention, in a certain instrument of writing passed by their authority, intituled, "Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American Revolution and the Constitutions of the respective States."

V. In every State where there shall be a Bishop duly consecrated and settled, and who shall have acceded to the articles of this General Ecclesiastical Constitution, he shall be considered as a member of the Convention *ex officio*.

VI. The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the respective Conventions ; and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper jurisdiction, unless requested to ordain or confirm by any church destitute of a Bishop.

VII. A Protestant Episcopal Church in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the articles of this union.

VIII. Every clergyman, whether bishop, or presbyter, or deacon, shall be amenable to the authority of the Convention in the State to which he belongs, so far as relates to suspension or removal from office ; and the Convention in each State shall institute rules for their conduct, and an equitable mode of trial.

IX. And whereas it is represented to this Convention to be the desire of the Protestant Episcopal Church in these States, that there may be further alterations of the Liturgy than such

as are made necessary by the American Revolution ; therefore the " Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England," as altered by an instrument of writing passed under the authority of this Convention, intituled " Alterations in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America," shall be used in this Church when the same shall have been ratified by the Conventions which have respectively sent Deputies to this General Convention.

X. No person shall be ordained or permitted to officiate as a minister in this Church, until he shall have subscribed the following declaration : " I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation ; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church, as settled and determined in the Book of Common Prayer, and Administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in these United States."

XI. This General Ecclesiastical Constitution, when ratified by the Church in the different States, shall be considered as fundamental, and shall be unalterable by the Convention of the Church in any State.*

The interesting and valuable "Memoirs of the Church," by Bishop White, furnish us with information respecting this Convention beyond the published record of proceedings from which we have so largely quoted. Subsequent to the preliminary

* The student of this period of our history should consult Bishop White's remarks upon this Constitution, which will be found in the "Memoirs of the Church," pp. 96-99, and also in the "Reprint of the Journals," already referred to, III., pp. 209-212.

meeting in New-York in October, 1784, the application of the Clergy of Connecticut to the Bishops of Scotland for the consecration of the Rev. Dr. Seabury to the Episcopate had been successful, and ere the assembling of the Convention of 1785, in Philadelphia, the Bishop of Connecticut had been gladly received by the clergy of his diocese, which soon practically embraced the whole of New-England, and had entered upon his duties with apostolic zeal and fidelity. The clergy of Connecticut, who, as we have seen, had held aloof from co-operation with their brethren of the Middle and Southern States in their efforts for organization, in consequence of their expectancy of securing a Bishop of their own, and who had from the first deprecated the admission of the laity into the councils of the Church, at once invited the Southern clergy to meet them in Convocation during the summer of 1785, at New-Haven. The reply from the Rev. Dr. White and the Philadelphia clergy was courteous and congratulatory, though the invitation was declined. Instead of the meeting in Connecticut, they urged upon the Clergy at the northward attendance upon the Convention of Philadelphia. These mutual offices of courtesy and good-will opened the way for an interesting correspondence between the Bishop of Connecticut and Dr. William Smith, who had been elected to the Episcopate of Maryland, and who was, perhaps, the foremost man next to the judicious and amiable White in the work of organization undertaken at the southward. In this letter, which was transmitted through the Rev. Dr. Thomas Bradbury Chand-

ler, of New-Jersey,—who had lately declined the appointment to the Bishopric of Nova Scotia, tendered him by the English Crown,—Bishop Seabury stated his objections to sundry measures of the various preliminary conventions at the southward, at the same time tendering his services in aid of the effort to secure the Episcopate in the English line, and offering to ordain candidates for the Middle and Southern States, until their application for a Bishop of their own had met with success. The objections urged by the Bishop of Connecticut were three—that the fundamental principles were too many and too precise; that the power of the Bishops was too much circumscribed; and that the laity were admitted into synods where they might “sit in judgment on bishops and presbyters,” even when deposition might be the event. The Bishop waived his objections to giving the laity a voice in the choice of their bishop, provided “party and confusion” could be avoided, but counseled in this, as in all things, the effort to bring “Church government as near to the primitive pattern as may be.” The letter closed with earnest expression of a desire for union, and hearty prayers that the Spirit of God might be with the approaching Convention in Philadelphia, of which the Bishop well and wisely said,—“Its determinations will influence many of the American States, and posterity will be materially affected by them.” The letter was frank and dignified, expressed in the writer’s usual courteous style, and was accompanied with a copy of the Bishop’s letter of consecration. The communication of this letter to

the Philadelphia Convention excited "some animadversions." Bishop White tells us that "a few of the lay gentlemen spoke more warmly than the occasion seemed to justify, considering that the letter appeared to contain the honest sentiments of the writer, delivered in inoffensive terms."* But the sound sense of the clergy, who remembered that this expression of the Bishop's views was occasioned by the invitation which had been extended to him and to his clergy to be present at Philadelphia, quieted the excitement and turned the whole agitation to use in securing unanimity in the application to England for the Episcopate. In fact, Bishop Seabury indicated in his letter the means for securing this desired end. The action of the Convention in this matter is summed up in the address and resolves which we append. With a few verbal alterations, they are the composition of the excellent White, and are well worthy of remembrance from their dignified and courteous style, and the careful avoidance of fawning or flattery. The resolutions were as follows :—

Resolved : I. That this Convention address the Archbishops and Bishops of the Church of England, requesting them to confer the Episcopal character on such persons as shall be chosen and recommended to them for that purpose from the Conventions of this Church in the respective States.

II. That it be recommended to the said Conventions that they elect persons for this purpose.

III. That it be further recommended to the different Conventions, at their next respective sessions, to appoint committees,

* *Memoirs of the Church*, p. 100.

with powers to correspond with the English bishops, for the carrying of these resolutions into effect ; and that until such committees shall be appointed, they be requested to direct any communications which they may be pleased to make on this subject to the committee, consisting of the Rev. Dr. White, (President), the Rev. Dr. Smith, the Rev. Mr. Provost, the Hon. James Duane, and Samuel Powell and Richard Peters, Esquires.

IV. That it be further recommended to the different Conventions, that they pay especial attention to the making it appear to their Lordships, that the persons who shall be sent to them for consecration are desired in the character of Bishops, as well by the Laity as by the Clergy of this Church in the said States, respectively ; and that they will be received by them in that character on their return.

V. And in order to assure their Lordships of the legality of the present proposed application, that the Deputies now assembled be desired to make a respectful address to the civil rulers of the States in which they respectively reside, to certify that the said application is not contrary to the Constitutions and laws of the same.

VI. And whereas the Bishops of this Church will not be entitled to any of such temporal honours as are due to the Archbishops and Bishops of the Parent Church, in quality of Lords of Parliament ; and whereas the reputation and usefulness of our Bishops will considerably depend on their taking no higher titles or stile than will be due to their spiritual employments ; that it be recommended to this Church, in the States here represented, to provide that their respective Bishops may be called " The Rt. Rev. A. B., Bishop of the Protestant Episcopal Church in C. D.," and, as a Bishop, may have no other title, and may not use any such stile as is usually descriptive of temporal power and precedence.

TO THE MOST REVEREND AND RIGHT REVEREND THE
ARCHBISHOPS OF CANTERBURY AND YORK, AND THE
BISHOPS OF THE CHURCH OF ENGLAND.

We the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, think it

our duty to address your Lordships on a subject deeply interesting, not only to ourselves and those whom we represent, but, as we conceive, to the common cause of Christianity.

Our forefathers, when they left the land of their nativity, did not leave the bosom of that Church over which your Lordships now preside ; but, as well from a veneration for Episcopal government, as from an attachment to the admirable services of our Liturgy, continued in willing connection with their ecclesiastical superiors in England, and were subjected to many local inconveniences, rather than break the unity of the Church to which they belonged.

When it pleased the Supreme Ruler of the universe, that this part of the British empire should be free, sovereign, and independent, it became the most important concern of the members of our Communion to provide for its continuance. And while, in accomplishing of this, they kept in view that wise and liberal part of the system of the Church of England which excludes as well the claiming as the acknowledging of such spiritual subjection as may be inconsistent with the civil duties of her children ; it was nevertheless their earnest desire and resolution to retain the venerable form of Episcopal government handed down to them, as they conceive, from the time of the Apostles, and endeared to them by the remembrance of the holy Bishops of the primitive Church, of the blessed Martyrs who reformed the doctrine and worship of the Church of England, and of the many great and pious Prelates who have adorned that Church in every succeeding age. But however general the desire of compleating the Orders of our Ministry, so diffused and unconnected were the members of our Communion over this extensive country, that much time and negociation were necessary for the forming a representative body of the greater number of Episcopalians in these States ; and owing to the same causes, it was not until this Convention that sufficient powers could be procured for the addressing your Lordships on this subject.

The petition which we offer to your Venerable Body is,—that from a tender regard to the religious interests of thousands in this rising empire, professing the same religious principles with the Church of England, you will be pleased to confer the Episcopal character on such persons as shall be recommended

by this Church in the several States here represented—full satisfaction being given of the sufficiency of the persons recommended, and of its being the intention of the general body of the Episcopalians in the said States respectively, to receive them in the quality of Bishops.

Whether this our request will meet with insurmountable impediments, from the political regulations of the kingdom in which your Lordships fill such distinguished stations, it is not for us to foresee. We have not been ascertained that any such will exist; and are humbly of opinion, that as citizens of these States, interested in their prosperity, and religiously regarding the allegiance which we owe them, it is to an ecclesiastical source only we can apply in the present exigency.

(It may be of consequence to observe, that in these States there is a separation between the concerns of policy and those of religion; that, accordingly, our civil rulers cannot officially join in the present application; that, however, we are far from apprehending the opposition or even displeasure of any of those honorable personages; and finally, that in this business we are justified by the Constitutions of the States, which are the foundations and controul of all our laws. On this point we beg leave to refer to the enclosed extracts from the Constitutions of the respective States of which we are citizens, and we flatter ourselves that they must be satisfactory.

Thus, we have stated to your Lordships the nature and the grounds of our application; which we have thought it most respectful and most suitable to the magnitude of the object, to address to your Lordships for your deliberation before any person is sent over to carry them into effect. Whatever may be the event, no time will efface the remembrance of the past services of your Lordships and your predecessors. The Archbishops of Canterbury were not prevented, even by the weighty concerns of their high stations, from attending to the interests of this distant branch of the Church under their care. The Bishops of London were our Diocesans; and the uninterrupted although voluntary submission of our congregations, will remain a perpetual proof of their mild and paternal government. All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for Pro-

pagating the Gospel in Foreign Parts: a Society to whom, under God, the prosperity of our Church is in an eminent degree to be ascribed. It is our earnest wish to be permitted to make, through your Lordships, this just acknowledgment to that venerable Society; a tribute of gratitude which we the rather take this opportunity of paying, as while they thought it necessary to withdraw their pecuniary assistance from our Ministers, they have endeared their past favors by a benevolent declaration, that it is far from their thoughts to alienate their affection from their brethren now under another government—with the pious wish, that their former exertions may still continue to bring forth the fruits they aimed at of pure religion and virtue. Our hearts are penetrated with the most lively gratitude by these generous sentiments; the long succession of former benefits passes in review before us; we pray that our Church may be a lasting monument of the usefulness of so worthy a body; and that her sons may never cease to be kindly affectioned to the members of that Church, the Fathers of which have so tenderly watched over her infancy.

For your Lordships in particular, we most sincerely wish and pray, that you may long continue the ornaments of the Church of England, and at last receive the reward of the righteous from the great Shepherd and Bishop of souls.

We are, with all the respect which is due to your exalted and venerable characters and stations,

Your Lordships

Most obedient and

Most humble Servants,

SIGNED BY THE CLERICAL AND LAY DEPUTIES
OF THE CONVENTION.

IN CONVENTION:
Christ Church, Philadelphia,
October 5th, 1785.

Full as has been our presentation of the action of the Convention of 1785, we should greatly err if we dismissed its consideration without tracing still farther than we may learn from the extracts from the records which we have given, the story

of the preparation and reception of the "Proposed Book," as it has always been styled.* We turn from the pages of the Journal, which indicate with sufficient clearness the haste with which the alterations were proposed and tentatively adopted, to the ms. authorities in the archives of the Church, and to the brief but pertinent recollections of Bishop White, for the fuller history of these liturgical changes. As the result of the action of the Convention, certain alterations rendered imperative by the issue of the war for independence were "approved of and ratified."† Further changes, comprising a thorough review of the Liturgy and Articles of Religion, were "proposed and recommended"‡ for adoption at a subsequent Convention. These alterations, prepared by a subdivision of the Committee on the changes in the Prayer Book, were presented to the Convention without reconsideration by the whole Committee; and even in Convention "there were but few points canvassed with any material difference of opinion."§ These changes were mainly the work of the Rev. Dr. William Smith, a gifted but erratic man, who received the thanks of the Convention for the assistance he thus rendered in perfecting the pressing business before them; and to whom, with the

* Nothing can be more incorrect and wanting in historical accuracy than to speak of this volume as the "Bishop White Prayer Book." If any name were thus to be used in connection with this compilation, it should be that of the Rev. Dr. William Smith.

† Journal of a Convention, etc., 1785, p. 12.

‡ Ibid., pp. 12, 13.

§ Bishop White, *Memoirs of the Church*, p. 103.

Rev. Drs. White and Wharton, the duty of publishing the "Proposed Book" was specially assigned. Authority was given to this Committee to prepare "a proper preface or address, setting forth the reason and expediency of the alterations."* Permission was accorded to them "to make verbal and grammatical corrections; but in such a manner, that nothing in form or substance be altered;"† and the preparation and publication of a Psalter, a Kalendar of proper Lessons and Metrical Psalms was also made their duty. With these ample powers the Committee set about their work; Dr. White, the chairman, at Philadelphia, Dr. Smith, at his college and parish in Maryland, and Dr. Wharton of Delaware, by an occasional communication and by a visit now and then to his colleagues, all engaged and deeply interested in their task. Few more interesting or instructive contributions to our ecclesiastical history are to be found than the familiar and often carelessly written communications, prepared with no idea of preservation and much less with a view to publication, which passed between the members of the Committee in the prosecution of their work. It was only as the result of an after-thought on the part of Dr. Smith that these letters were preserved at all, and passing subsequently into the hands of Bishop White and forming a portion of his papers now on file among the archives of the Church, they are

* Journal of a Convention, etc., 1785, p. 17.

† Ibid.

printed in full among the illustrative notes and documents appended to the Reprint of Journals of General Conventions issued under authority of the Convention itself.* The alterations themselves, printed from the original mss. still preserved among the Archives of the Church, we give below.† Their importance as exhibiting the doctrinal and liturgical views of the leading men who moulded our institutions and settled our discipline and worship at this epoch of our history can not be over-estimated. Events now occurring make this record one of value; and no one careful to acquaint himself with the history of the Church or the Convention will be repelled by the requirement of time and attention which their study demands.

Alterations agreed upon & confirmed in Convention for rendering the Liturgy conformable to the Principles of the American Revolution, and the Constitutions of the several States.

1. That in the suffrages after the Creed, instead of *O Lord, save the King*, be said *O Lord, bless & preserve these United States*.

2d. That the prayer for the Royal family, in morning & evening service, be omitted.

3d. That in the Litany the 15th, 16th, 17th, & 18th petitions be omitted, and that instead of the 20th & 21st petitions, be substituted the following—*That it may please Thee to endue the Congress of these United States, & all others in authority*

* *Vide* vol. iii., pp. 109, 110, 125, 198.

† They are also contained in Bishop White's *Memoirs*, pp. 362-377, and in Perry's *Introduction to Proctor on the Common Prayer* (New-York, 1868), pp. xiv.—xxvi. *Vide* also Perry's *Reprint of the Journals of Early Conventions*, III., pp. 110-125.

legislative executive, & Judicial with grace, wisdom & understanding, to execute Justice and to maintain truth.

4th. That when the Litany is not said, the prayer for the high Court of Parliament be thus altered,—“*Most gracious God, we humbly beseech thee, as for these United States in general, so especially for their Delegates in Congress, that thou wouldst be pleased to direct & prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour & welfare of thy people, that all things may be so ordered & settled by their endeavors upon the best & surest foundations, that peace & happiness, truth & justice, religion & piety, may be established among us for all generations,*” &c. to the end, & y^e “*Prayer for the K^gs Majesty,*” altered as follows : viz.—A Prayer for our civil Rulers. *O Lord, our heavenly Father, y^e high & mighty Ruler of y^e Universe, who dost from thy Throne, behold all y^e Dwellers upon Earth ; most heartily we beseech thee, with thy Favour to behold all in Authority, legislative, executive and Judicial in these United States ; & so replenish them with y^e Grace of thy holy Spirit, that they may alway incline to thy will & walk in thy way. Endue them plenteously with heavenly Gifts, grant them in Health & Wealth long to live & that after this Life, they may attain everlasting Joy & Felicity, through Jesus X^t our Lord. Amen.*

5th. That the 1st. Collect for the King in the Communion Service be omitted, and that the Second be altered as follows—instead of “*the hearts of Kings are in thy rule & governance,*” be said—“*That the hearts of all Rulers are in thy governance,* &c., and instead of the words—*heart of George thy servant,* insert,—*so to direct the Rulers of these states, that in all their thoughts, &c.*” changing the singular pronouns to the plural.

7th. That in the answer in the Catechism to the question—*What is thy duty towards thy neighbour ?* for *to honour and obey the king,* be substituted—to *honour & obey my civil rulers, to submit myself, &c.*

8th. That instead of the observation of the 5th of November, the 30th of January, the 29th of May, & the 25th of October, y^e following service be used on y^e 4th of July, being the Anniversary of Independance.

9th. That in y^e Forms of Prayer to be used at Sea, in y^e Prayer “*O eternal God, &c.*” instead of these Words—“*unto*

our most gracious Sovereign Lord K. George and his Kingdoms," be inserted y^e Words—"to the U. States of A." and that instead of the Word "*Island*" be inserted y^e Word "*Country* ; & in y^e Collect "*O Almighty God, y^e Sovereign Commander,*" be omitted y^e Words—"y^e Honour of our Sovereign," & the Words "*y^e honour of our Country*" inserted.

Service for the 4th of July.

With y^e sentences before Morning & Evening Prayer.

The Lord hath been mindful of us, and he shall bless us ; he shall bless them that fear him, both small & great. O that men would therefore praise the Lord, for his Goodness, and declare the wonders that he doeth for the children of men.

Hymn, instead of the Venite.

My Song shall be alway of the loving kindness of the Lord : with my mouth will I ever be showing forth his truth from one generation to another. [*Psal.* 89 : 1.]

The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance. [*Psal.* 111 : 4.]

Who can express the noble acts of the Lord : or show forth all his praise ? [*Psal.* 106 : 2.]

The works of the Lord are great : sought out of all them that have pleasure therein. [*Psal.* 111 : 2.]

For he will not always be chiding : neither keepeth he his anger for ever. [*Psal.* 103 : 9.]

He hath not dealt with us after our sins : nor rewarded us according to our wickedness. [*Verse* 10.]

For look how high the heaven is in comparison of the earth ; so great is his mercy toward them that fear him. [*Verse* 11.]

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him. [*Verse* 11.]

Thou, O God, hast proved us : thou also hast tried us, like as silver is tried. [*Psal.* 66 : 9.]

Thou didst remember us in our low estate, and redeem us from our enemies : for thy mercy endureth for ever. [*Psal.* 136 : 23, 24.]

Proper Psalms, 118, except v. 10, 11, 12, 13, 22d, 23d, to conclude with v. 24.

1. Lesson—Deut. 8. 2d. Less : Thess. 5, verse 12th—23d, both inclusive.

Collect for the day.

Almighty God, who hast in all ages showed forth thy power & mercy in the wonderful preservation of thy church, and in the protection of every nation & people professing thy holy and eternal truth, and putting their sure trust in thee ; We yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy Providence which we commemorate this day ; wherefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all churches of the Saints, from generation to generation, through Jesus Christ our Lord.
Amen.

A Thanksgiving for the day, to be said after the General Thanksgiving.

O God, whose Name is excellent in all the earth, and thy Glory above the heavens ; who as on this day didst inspire and direct the hearts of our Delegates in Congress, to lay the perpetual foundations of peace, liberty & safety ; we bless and adore thy glorious Majesty, for this thy loving kindness & Providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a Spirit of love & thankfulness to thee its only author, a Spirit of peaceable submission to the laws & government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved & secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science throughout this land, 'till the wilderness and solitary place be made glad through us, and the Desert rejoice & blossom as the rose. This we beg, etc.*

* The Epistle and the Gospel were added by the committee, agreeably to an authority which they conceived to be vested in them.

Alterations in y^e Book of Common Prayer & Administration of y^e Sacraments, & other Rites & Ceremonies of y^e Church, according to y^e Use of y^e Ch^h of Engl^d, proposed & recommended to y^e Prot^t Epis^t Church in y^e U. States of America.*

The Order for Morning Service Daily throughout the year.

The following Sentences of Scripture are ordered to be prefixed to the usual Sentences, viz.—

1. The Lord is in his Holy Temple ; let all the Earth keep silence before Him. *Hab. 2 : 20.*†

From the Rising of the Sun to the Going down of the Same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered unto my Name, and a pure Offering ; for my Name shall be great among the Heathen, saith the Lord of Hosts. *Malachi [1 : 11.]*

[Let the words of my Mouth, and the meditation of my Heart, be alway acceptable in thy sight, O Lord, my Strength and my Redeemer. *Psal. 19 : 14.*]‡

2. That the Rubric preceding the Absolution be altered thus—“*A declaration to be made by the Minister alone, standing, concerning the forgiveness of Sins.*”§

3. That, in the Lord's prayer, the word *who* be substituted in lieu of *which*, and that *those who trespass* stand instead of “*them that trespass.*”

4. That the *Gloria Patri* be omitted after the “*O come let us sing,*” and in every other Place, where, by the present Rubric, it is ordered to be inserted, to “the end of the” Reading Psalms, when shall be said or sung *Gloria Patri, &c.*, or *Glory be to God on high, and in earth peace, good-will towards men, &c.*, at y^e discretion of y^e Minister.

5. That in the *Te Deum*, instead of *honourable* it be *adorable, true, and only Son*, and, instead of *didst not abhor the Virgin's womb*—*didst humble thyself to be born of a pure Virgin.*

6. That until a proper selection of Psalms be made, each Minister be allowed to use such as he may chuse.

* In the handwriting of Bishop White. ~

† The words, “N.B.—A solemn pause here,” are stricken out.

‡ Not in the ms., nor in the “Proposed Book.”

§ Transposed in the “Proposed Book.”

7. That the same liberty be allowed, respecting the lessons.
8. That the article in the Apostles Creed, *He descended into Hell*, be omitted.
9. That the *Athanasian* and the *Nicene* Creeds be entirely omitted.

10. That after the Response, "*and with thy Spirit*," all be omitted to the words, *O Lord show thy mercy upon us*, which the *Minister shall pronounce still kneeling*.

11. That in the Suffrage, "*make thy chosen People joyful*," the word *chosen* be omitted, and also the following Suffrages, to "*O God make clean our hearts within us*."

12. That the Rubric after these words, "*and take not thy Holy Spirit from us*," be omitted. Then the two collects to be said : in y^e collect for grace, y^e words, "*be ordered*," to be omitted, & y^e word "*be*" inserted, instead of "*to do always that is*."

13. In the collect for the Clergy and People, read *Almighty and everlasting God, send down upon all Bishops and other Pastors, and the Congregations committed, &c.*, to the end.

14.*

15. That the Lord's prayer after the Litany, and the subsequent Rubrick, be omitted.

16. That the short Litany be read as follows, "*Son of God, we beseech thee to hear us. Son of God, we beseech thee to hear us. O Lamb of God, that takest away the sins of the World, Grant us thy peace. O Christ, hear us. Lord, have mercy upon us and deal not with us according to our Sins, neither reward us according to our iniquities*." After which, omit the words, "*Let us pray*."

17. That the *Gloria Patri*, after *O Lord arise, &c.*, be omitted; as also *Let us pray*, after *we put our trust in thee*.

18. That in the following prayer, instead of *righteously have deserved*, it be *justly have deserved*.

19. That in the 1st. warning for Communion, the word *damnation*, following these words *increase your, &c.*, be read *condemnation*; and the two paragraphs after these words, *or else*

* Here is an erasure in the Manuscript: the article being found to be a repetition of part of the 4th. Vide Bp. White's Memoirs of the Church, p. 367, where "13th" is a misprint for "4th."

come not to that holy table, be omitted, & the following one be read, "*& if there be any of you, who by these means, cannot quiet their conscience, &c.*" The words, *learned and discreet*, epithets given to the ministers, to be also omitted.

20. In the exhortation to the communion, let it run thus—"*For as the benefit is great, &c., to drink his blood, so is the danger great, if we receive the same unworthily. Judge therefore yourselves, &c.*"

21. That in the rubrick preceeding the absolution, instead of *pronounce this absolution*, it be, *Then shall the minister stand up, & turning to the people, say.*

22. That in the baptism of infants, parents may be admitted as Sponsors.

23. That the minister, in speaking to the Sponsors, after these words, *vouchsafe to release him*, say—*release him from Sin*, & in the second prayer, instead of *remission of his Sins*, read *remission of Sin*.

24. That in y^e questions add^d to the Sponsors, & y^e Answers, instead of y^e present Form, it be as follows—

25. *Dost thou believe the articles of the christian faith, as contained in the Apostles' creed, and wilt thou endeavour to have this child instructed accordingly?* Answer: *I do believe them, and, by God's help, will endeavour so to do.*

Wilt thou endeavour to have him brought up in the fear of God, and to obey God's holy will & commandments? Answer: *I will, by God's assistance.*

26. That the sign of the cross may be omitted, if particularly desired by the Sponsors or Parents, and the prayer to be thus altered (by the direction of a short rubric) *We receive this child into the congregation of Christ's flock, & pray that hereafter he may never be ashamed, &c., to the end.*

27. That the address, *Seeing now dearly beloved, &c.* be omitted.

28. That the prayer after the Lord's prayer, be thus changed, *We yield thee hearty thanks, &c. to receive this Infant as thine own child by baptism, & to incorporate him, &c.*

29. That in the following exhortation, the words *to renounce the devil and all his works*, and in the charge to the Sponsors, the words *vulgar tongue* be omitted.

30. That the forms of private baptism & of Confirmation, be made conformable to these alterations.

31. That in the exhortation before matrimony, all between these words *holy matrimony*, & *therefore if any man*, &c., be omitted.

32. That the words *I plight thee my troth* be omitted in both places, and also the words *with my body I thee worship*; and also *pledged their troth either to other*.

33. That all after the blessing be omitted.

34. In the Burial Service, instead of the two Psalms, take the following verses of both, viz. Ps. 39, Verses 6, 7, 8, 9, 12, 13, & Psalm 90, to v. 13. In y^e Rubric, y^e words "*unbaptized or*" be omitted.

For the Declaration & form of interment, beginning—*Forasmuch as, &c.*, insert the following—viz. "*Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother (sister) lying now before us; We therefore commit his (her) body to the ground, earth to earth, ashes to ashes, dust to dust; (thus at sea—to the deep to be turned into corruption) looking for the general resurrection in the last day, and the life of the world to come, thro' our Lord Jesus Christ; at whose second coming in glorious Majesty, to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working, whereby he is able to subdue all things unto Himself.*"

In the sentence "*I heard a voice, &c.*" insert "*who*" for "*which*."

The prayer following the Lord's prayer to be omitted. In the next collect, leave out the words "*as our hope is this our brother doth.*" For *them that* insert *those who*.

35. In the visitation of the Sick, instead of the absolution as it now stands, insert the declaration of forgiveness which is appointed for the communion Service, or, either of the two collects, which are taken from the Communion office, and appropriated to Ash Wednesday may be used.

In the Psalm, omit the 3d, 6th, 8th, 9th, & 11th verses. In the "Commendatory prayer," for *miserable & naughty* say "*Vain & miserable.*" Strike out the word *purged*.

In the prayer "for persons troubled in mind" omit all that stands between the words "*afflicted Servant,*" and "*his Soul is full &c.,*" & instead thereof say "*afflicted Servant, whose Soul is full of trouble,*" & strike out the particle "*But*" & proceed, "*O merciful God,*" &c.

36. A form of Prayer & visitation of Prisoners for notorious crimes, and especially persons under sentence of death, being much wanted, the form entitled "Prayers for persons under sentence of death, agreed upon in a Synod of the Archbishops and bishops, and the rest of the clergy of Ireland, at Dublin, in the year 1711," as it now stands in the book of Common Prayer of the church of Ireland, is agreed upon, and ordered to be adopted, with the following alterations, viz :

For the absolution, take the same declaration of forgiveness, or either of the Collects above directed for the visitation of the Sick. The short Collect "*O Saviour of the world,*" to be left out, & for the word Frailness say Frailty.

37. In the Catechism, besides the alteration respecting the civil Powers, alter as follows : viz. What is your name? N. M. When did you receive this name? I received it in Baptism, whereby I became a member of the Christian Church. What was promised for you in Baptism? That I should be instructed to believe the articles of the Christian faith, as contained in the Apostles' Creed, & to obey God's Holy Will, and keep his commandments.

"*Dost thou think thou art bound to believe all the articles of the Christian faith, as contained in this Creed, and to obey God's Holy Will & keep his Commandments?*" "Yes verily," &c.

Instead of the words "*verily & indeed taken,*" say—"Spiritually taken."

Answer to Question *How many sacraments?* "Two, Baptism & y^e Lord's Supper."

38. Instead of a particular Service for the Churching of women, & Psalms, the following *special prayer* is to be introduced, after the General Thanksgiving; viz. This to be said, when any Woman desires to return thanks, &c. "O Almighty God, we give thee most humble & hearty thanks, for that thou hast been graciously pleased to preserve this Woman, thy Servant, through the great Pains and Perils of childbirth. Incline her, we beseech thee, to show forth Her Thankfulness,

for this thy great mercy, not only with her lips, but by a holy and virtuous life. Be pleased, O God, so to establish her health, that she may lead the remainder of her days to thy Honour & Glory, thro' Jesus Christ, our Lord. Amen."

39. The *Communion office* for Ash Wednesday to be discontinued,* and therefore the three collects, the first beginning, 1st. "*O Lord, we beseech thee,*"—2nd. "*O most mighty God,*"—3rd. "*Turn us, O Good Lord,*" shall be continued among the occasional prayers; and used after the Collect on Ash Wednesday, and on such other occasions as the Minister shall think fit.

Articles of Religion.

1. Of Faith in the Holy Trinity.

There is but one living, true, and eternal God, the Father Almighty, without body, parts or passions; of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible: and One Lord Jesus Christ, Son of God, begotten of the Father before all worlds, very and true God; who came down from heaven, took man's nature in the womb of the blessed Virgin of her substance, and was God and man in one person, whereof is one Christ; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for the sins of all men; He rose again from death, ascended into Heaven, and there sitteth untill he shall return to judge the world at the last day: and one Holy Spirit, the Lord & giver of Life, of the same divine nature with the Father and the Son.

2. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or be thought requisite or neces-

* The words "as it is considered rather as a discouragement to sincere Christians from coming to church on that day, than an encouragement," which are in the MS., are stricken out.

sary to salvation. In the name of the Holy Scriptures we do understand the canonical Books of the Old & New Testament.

Of the names & numbers of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The 1st book of Samuel, The 2d book of Samuel, The 1st book of Kings, The 2d book of Kings, The 1st book of Chronicles, The 2d book of Chronicles, The 1st book of Esdras, The 2d book of Esdras, The book of Hester, The book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the Lesser.

And the other Books the Church doth read for example of life, and instruction of manners ; but yet doth it not apply them to establish any doctrine : such are these following.

The 3d Book of Esdras, The 4th Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the book of Hester, The book of Wisdom, Jesus the son of Sirach, Baruch the Prophet, The Song of the three Children, The story of Susanna, Of Bel and the Dragon, The prayer of Manasses, The 1st book of Maccabees, The 2d book of Maccabees.

All the books of the New Testament, as they are commonly received, We do receive and account them canonical.

3. *Of the Old & New Testament.*

There is a perfect harmony and agreement between the old Testament and the new, for in both everlasting life is offered to mankind by Christ, who is the only Mediator between God and man ; being both God & man : and altho' the law given by Moses, as to ceremonies & the civil precepts of it, doth not bind Christians : yet all such are oblig'd to observe the moral commandments which he delivered.

4. *Of Creeds.*

The creed, commonly called the *Apostles'* Creed, ought to be received & believed ; because it may be proved by the Holy Scriptures.

5. *Of Original Sin.*

By the fall of Adam, the nature of man is become so corrupt, as to be greatly depraved, having departed from its primitive innocence, and that original righteousness in which it was at first created by God. For we are now so naturally inclined to do evil that the flesh is continually striving to act contrary to the Spirit of God, which corrupt inclination still remains even in the regenerate ; but tho' there is no man living who sinneth not ; yet we must use our sincere endeavors to keep the whole law of God, so far as we possibly can.

6. *Of Free Will.*

The Condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God : Wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ giving us a good will, and working with us, when we have that good will.

7. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord & Saviour Jesus Christ by faith, & not for our own works, or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

8. *Of Good Works.*

Albeit that good works, which are the fruits of Faith & follow after Justification, cannot put away our sins, & endure the severity of God's judgment ; yet are they pleasing & acceptable to God in Christ, & do spring out necessarily of a true & lively faith, insomuch that by them a lively faith may be as evidently known, as a Tree discerned by the Fruit.

9. *Of Christ alone without Sin.*

Christ by taking human nature on him, was made like unto us in all things, sin only excepted. He was a lamb without spot ; and by the sacrifice of himself once offered, made atonement & propitiation for the sins of the world ; and sin was not

in him. But all mankind besides, tho' baptized & born again in Christ, do offend in many things. For if we say we have no Sin, we deceive ourselves, & the truth is not in us.

10. *Of Sin after Baptism.*

They who fall into Sin after Baptism may be renewed by repentance; for tho' after we have received God's grace, we may depart from it by falling into sin; yet, thro' the assistance of his Holy Spirit, we may by repentance & the amendment of our lives, be restored again to his favour. God will not deny repentance of sins to those who truly repent, and do that which is lawful & right; but all such thro' his mercy in Christ Jesus, shall save their souls alive.

11. [*Of Predestination.*]

Predestination to Life, with respect to every man's salvation, is the everlasting purpose of God, secret to us: and the right knowledge of what is revealed concerning it, is full of comfort to such truly religious Christians, as feel in themselves the Spirit of Christ, mortifying the works of their flesh and their earthly affections, & raising their minds to heavenly things. But we must receive God's promises as they be generally declared in Holy Scripture, and do his will, as therein is expressly directed; for without Holiness of Life no man shall be saved.

12. *Of obtaining Eternal Salvation only by the Name of Christ.*

They are to be accounted presumptuous, who say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For Holy Scripture doth set out unto us, only the Name of Jes. Christ, whereby men must be saved.

13. *Of the Church and its authority.*

The visible Church of Christ is a congregation of faithful men, wherein the pure word of God is preached, & the sacraments are duly administered, according to Christ's ordinance in all things necessary & requisite: And every Church hath power to ordain, change & abolish rites & ceremonies,

for the more decent order & good government thereof, so that all things be done to edifying. But it is not lawful for the Church to ordain anything contrary to God's word; nor so to expound the Scripture, as to make one part seem repugnant to another; nor to decree or enforce anything to be believed as necessary to salvation, that is contrary to God's holy word. General councils & Churches are liable to err, & have erred, even in matters of Faith & Doctrine, as well as in their ceremonies.

14. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called & sent, who are chosen & called to this work by men who have public authority given unto them in the congregation, to call & send Ministers into the Lord's vineyard.

15. *Of the Sacraments.*

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession: but rather they be certain sure witnesses, and effectual signs of Grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen & confirm our faith in him.

There are Two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism & the Supper of the Lord.

16. *Of Baptism.*

Baptism is not only a Sign of profession and mark of difference, whereby Christian Men are discerned from others that be not Christened; but it is also a sign of regeneration or new Birth, whereby as by an Instrument, they that receive Baptism rightly, are grafted into the Church, the promises of the forgiveness of sin, and of our Adoption to be the Sons of God, by the Holy Ghost, are visibly sign'd & sealed; Faith is confirm'd, and Grace increas'd by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

17. *Of the Lord's Supper.*

The Supper of the Lord is not only a Sign of the Love that Christians ought to have among themselves one to another ; but rather is a Sacrament of our redemption by Christ's death : Insomuch that to such as rightly, worthily and with faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of Blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread & Wine) in the Supper of the Lord cannot be proved by Holy Writ ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken & eaten in the Supper of the Lord only after an heavenly & spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

18. *Of the one Oblation of Christ upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation & satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.

19. *Of Bishops & Ministers.*

The Book of Consecration of Bishops and ordering of Priests & Deacons ; except such part as requires any oaths or subscriptions inconsistent with the American Revolution, is to be adopted as containing all things necessary to such consecration & ordering.

20. *Of a Christian Man's Oath.*

The Christian Religion doth not prohibit any man from taking an oath, when required by the Magistrate in testimony of Truth ; But all vain & rash swearing is forbidden by the Holy Scriptures.*

* We have given these "Alterations," etc., *verbatim et literatim*, from the original mss. among the Convention archives as they appear ere they were pruned and polished by

The original manuscripts of the preceding "Alterations, &c.," are still preserved among the manuscripts in the archives of the Church. Immediately following these papers, and apparently omitted from Bp. White's printed copy by inadvertence, is another sheet, containing—

The Table of Holy Days.

The following Days are to be kept Holy by this Ch'h. Viz.
All the Sundays in the year in the Order enumerated in the Table of Proper Lessons with their respective Services.

Christmas

Circumcision

Epiphany

Easter Day, Monday and Tuesday

Ascension Day

Whitsunday, Monday and Tuesday

The following Days are to be observed as Days of Fasting.
Viz.

Good Friday and Ashwednesday

The following Days are to be observed as Days of Thanksgiving Viz, The 4th of July in Commemoration of American independence, and the first Thursday in November as a Day of Gen'l Thanksgiving.

The "Proposed Book" was hardly out of the printer's hand before it was evident, to quote the language of Bishop White, "that, in regard to the Liturgy, the labors of the Convention had not reached their object."* The Conventions of Penn-

the Committee of Revision, who were appointed to prepare the new Prayer-Book for the press. The comparison of the Articles as they are printed above, with those that appear in the "Proposed Book" and in Bp. White's Memoirs, will of itself alone prove the liberties taken by Drs. Smith and White by virtue of their appointment "to make verbal and grammatical corrections." It is hardly a question whether, in view of the restriction of the Convention, "that nothing in form or substance be altered," they did not greatly exceed their powers.

* Memoirs of the Church, p. 112.

sylvania, Maryland, Virginia, and South-Carolina proposed amendments. New-Jersey rejected the book, and New-York postponed the question of its ratification. No convention was held in Delaware, while in New-England its introduction was never attempted, save in isolated cases. Maryland required the restoration of the Nicene Creed and the addition of an "Invocation" to the Consecration Prayer in the Communion Office.* Virginia took exceptions to the rubric before the Communion Office allowing the minister to repel an evil liver from the Holy Table † ; while Pennsylvania, in addition to the Maryland amendments, asked the addition of a question and answer in the Baptismal Office, enjoining the instruction of the child in the faith of the Apostles' Creed, and suggested further changes in the Burial Service and in the Articles.‡ The changes proposed in South-Carolina comprised alterations and omissions in almost every part of the Liturgy.§ In short, the book was condemned at the outset. Its use was but temporary and local, and the volume itself speedily sunk into obscurity, making it now one of the rarest of the books illustrative of our Ecclesiastical annals. It was, how-

* Perry's "Reprint of the Journals," III., pp 199, 200.

† Journals of Virginia Conventions, appended to Hawks's Ecclesiastical Contributions, I., p. 16, Appendix. White's Memoirs of the Church, p. 112.

‡ Journal of the Meetings which led to the institution of a Convention of the Protestant Episcopal Church in the State of Pennsylvania, together with the Journals of the first six Conventions. Philadelphia, 1790 ; pp. 15, 16.

§ Dulcho's "History of the Church in South-Carolina," pp. 471-3.

ever, reprinted in London in 1789, doubtless through the agency of the celebrated Granville Sharp, and a reissue appeared at Bath, England, in 1847, forming the fifth volume of Hall's "Reliquiæ Liturgicæ"; while an edition following the English reprint of 1789, but omitting the Visitation Office and the Articles, was published in New-York in 1873 in the interest of the "Cummins schism." Such is, in brief, the history of this hasty, crude, and unsatisfactory compilation, which failed utterly to establish itself in the American church. It was, and will ever be, only the "*Proposed Book*"; and the question of its adoption was not even considered by the following General Conventions.

THE CONVENTIONS OF 1786.

On Tuesday, the 20th of June, 1786, the Convention, agreeably to previous appointment, assembled in Christ Church, Philadelphia, and on the Thursday following organized, by the choice of the Rev. David Griffith, of Virginia, as president, and the Hon. Francis Hopkinson as secretary. We have in Bishop White's* own words allusion to the fact that "the Convention assembled under circumstances, which bore strong appearances of a dissolution of the union, in this early stage of it." The answer of the English Archbishops and Bishops had been cautious. There had grown up a jealousy, partly on political and partly on personal grounds, in the minds of some of the members of the Convention, of the Bishop of Connecticut; and the Convention of New-York, under the inspiration of Mr. Provoost†, had instructed its deputies "not to consent to any acts that may imply the validity of Dr. Seabury's ordinations." The session of 1786 was barely opened when the Rev. Robert Smith, afterwards the first Bishop of South-Carolina, offered a resolution evidently intended to bring into dispute the validity of the Scottish Episcopacy, and the question was raised at a subsequent stage of the proceedings. But the judicious application of "the previous question" checked

* Memoirs, p. 115.† *Vide* Connecticut Church Documents, II., pp. 298, 299.

the debate, and the Convention declined to "enter into the opposition to the Scottish succession," * which, so far as the clergy were concerned, was confined to the Rev. Mr. Provoost and the Rev. Robert Smith. A resolution was carried unanimously, on the motion of the Rev. Dr. White, recommending the church in the States represented not to receive to the pastoral charge clergymen professing canonical subjection to any Bishop other than those who may be settled in these States respectively. This resolution was offered to meet the allegation made on the floor of Convention that Bishop Seabury required a pledge of canonical obedience from those who received Holy Orders at his hands, wherever they might reside. But the charge was denied by a deputy who had been ordained by the Bishop of Connecticut, and since, as Bishop White expressly states, there was never "any ground" † for the measures than this apprehension, the resolution was carried without opposition. The unfriendliness of this action and the spirit which prompted the persistent opposition of Provoost and Robert Smith to Bishop Seabury, were followed by years of alienation and dissension which came but little short of perpetuating a schism in the infant Church.

The letter from England, though cautious, was not discouraging, and a reply was at once prepared acknowledging the kindness of the communication, renewing the request for the succession, and repeat-

* Bishop White, *Memoirs*, p. 116.

† *Memoirs*, p. 116. Connecticut Church Documents, II., p. 300.

ing the assurances previously given of attachment to the doctrine, discipline, and worship of the Mother Church. This address, drafted by the Rev. Dr. William Smith, but modified on the motion of the Hon. John Jay, is as follows :

TO THE MOST REVEREND AND RIGHT REVEREND FATHERS
IN GOD, THE ARCHBISHOPS AND BISHOPS OF THE CHURCH
OF ENGLAND.

Most Worthy and Venerable Prelates :

We, the Clerical and Lay Deputies of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, have received the friendly and affectionate letter which your Lordships did us the honour to write on the 24th day of February, and for which we request you to accept our sincere and grateful acknowledgments.

It gives us pleasure to be assured, that the success of our application will probably meet with no greater obstacles than what have arisen from doubts respecting the extent of the alterations we have made and proposed ; and we are happy to learn, that as no political impediments oppose us here, those which at present exist in England may be removed.

While doubts remain of our continuing to hold the same essential articles of faith and discipline with the Church of England, we acknowledge the propriety of suspending a compliance with our request.

We are unanimous and explicit in assuring your Lordships, that we neither have departed, nor propose to depart from the doctrines of your Church. We have retained the same discipline and forms of worship as far as was consistent with our civil Constitutions ; and we have made no alterations or omissions in the Book of Common Prayer but such as that consideration prescribed, and such as were calculated to remove objections which it appeared to us more conducive to union and general content to obviate than to dispute. It is well known, that many great and pious men of the Church of England have long wished for a revision of the Liturgy, which it was

deemed imprudent to hazard, lest it might become a precedent for repeated and improper alterations. This is with us the proper season for such a revision. We are now settling and ordering the affairs of our Church, and if wisely done, we shall have reason to promise ourselves all the advantages that can result from stability and union.

We are anxious to complete our Episcopal system by means of the Church of England. We esteem and prefer it, and with gratitude acknowledge the patronage and favours for which, while connected, we have constantly been indebted to that Church. These considerations, added to that of agreement in faith and worship, press us to repeat our former request, and to endeavour to remove your present hesitation, by sending you our proposed Ecclesiastical Constitution and Book of Common Prayer.

These documents, we trust, will afford a full answer to every question that can arise on the subject. We consider your Lordships' letter as very candid and kind. We repose full confidence in the assurance it gives ; and that confidence, together with the liberality and catholicism of your venerable body, leads us to flatter ourselves, that you will not disclaim a branch of your Church merely for having been, in your Lordships' opinion, if that should be the case, pruned rather more closely than its separation made absolutely necessary.

We have only to add, that as our Church in sundry of these States have already proceeded to the election of persons to be sent for consecration, and others may soon proceed to the same, we pray to be favoured with as speedy an answer to this our second address, as in your great goodness you were pleased to give to our former one.

We are,

With great and sincere respect,

Most worthy and venerable Prelates,

Your obedient and

Very humble servants,

SIGNED BY THE PRESIDENT AND MEMBERS
OF THE CONVENTION.

IN CONVENTION :

Christ Church, Philadelphia,

June 26, 1783.

This application went on its mission with no little advantage from the passage by the Convention of certain alterations in the constitution which rendered it more acceptable to the English prelates. These changes we give as an important part of the history of this important document, as well as revealing an increased conservatism on the part of the American Church. A comparison with the constitution of 1785, as given before, will put the reader in possession of the constitution as submitted to the English prelates, and will indicate the tendency towards sounder views which prevailed at this session.

The Preamble, contained in three clauses or sections, was agreed to without alteration.

In Sect. I., "Of the Constitution," the triennial meetings of the General Convention were changed from the third Tuesday in June to the fourth Tuesday in July.

In Sect. II., after the words "of each Order," the words "chosen by the Convention of each State" were inserted.

Sects. III. and IV. were agreed to.

In Sect. V., from the words "this general Ecclesiastical Constitution," *dele* the word "general," and insert the same before the word "Convention," in the next line, so that the sentence will read thus — "he shall be considered as a member of the General Convention ex officio, and a Bishop shall always preside in the General Convention, if any of the Episcopal Order be present."

In Sect. VI., *dele* the words "by the respective

Conventions," and insert "by the Convention of that State." After the words "to ordain or confirm," insert "or perform any other act of the Episcopal office."

Sect. VII. agreed to.

X Sect. VIII., after the words—"equitable mode of trial," add these words,—“And at every trial of a Bishop, there shall be one or more of the Episcopal Order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the Ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.”

In Sect. IX. Instead of the words, "to be the desire," insert "to be the general desire." After the words, "therefore the," *dele* the whole subsequent part of the section, and in place thereof insert as follows: "Book of Common Prayer and Administration of Sacraments, and other Rites and Ceremonies, as revised and proposed to the use of the Protestant Episcopal Church, at a Convention of the said Church, in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina, may be used by this Church in such of the States as have adopted, or may adopt, the same in their particular Conventions, till further provision is made in this case, by the first General Convention which shall assemble with sufficient power to ratify a Book of Common Prayer for the Church in these States."

In Sect. X. *dele* the whole of this section, and in place thereof insert as follows:

"No person shall be ordained until due examina-

tion had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for three years past, signed by the Minister and a majority of the Vestry of the Church where he last resided; or permitted to officiate as a Minister in this Church until he has exhibited his Letters of Ordination and subscribed the following declaration: ‘I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States.’ ”

In Sect. XI. *dele* the whole, and in place thereof insert as follows:

“This Constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the States assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular State, which hath been represented at the time of said ratification.”

From the title of the Constitution *dele* the word “Ecclesiastical.”

As Bishop White well expresses it, “in the preceding year, the points alluded to were determined on with too much warmth, and without investigation proportioned to the importance of the subjects. The decisions of that day were now reversed—not to say without a division, but without even an op-

position.”* Among the influences tending to promote this moderation, as we learn from Bishop White, was the presentation of a memorial from the Convention of the Church in New-Jersey, which by the freedom of its criticisms upon the proceedings of the last Convention, and by its earnest advocacy of a change of action in certain important particulars, “was among the causes which prevented the disorganizing of the American Church.”† The author of this Memorial was the Rev. Thomas Bradbury Chandler, D.D., the friend and correspondent of Seabury. Prior to adjournment, a Committee of Correspondence was appointed and empowered to call a General Convention, at Wilmington, in Delaware, when they should deem it necessary. The expected contingency was not long delayed. Soon after the rising of the Convention, a letter from the Archbishops came to hand; long as it is, its importance can not be over-estimated; it serves as a formal and authoritative “concordat” between the mother and the daughter Church accompanying the transmission of the long-desired Apostolic succession.

TO THE COMMITTEE OF THE GENERAL CONVENTION AT PHILADELPHIA, THE REV. DR. WHITE, PRESIDENT, THE REV. DR. SMITH, THE REV. MR. PROVOST, THE HON. JAMES DUANE, SAMUEL POWELL, AND RICHARD PETERS, ESQRS.

MR. PRESIDENT AND GENTLEMEN :

Influenced by the same sentiments of fraternal regard expressed by the Archbishops and Bishops in their answer to

* Memoirs, p. 117.

† Ibid. p. 120.

your address, we desire you to be persuaded, that if we have not yet been able to comply with your request, the delay has proceeded from no tardiness on our part. The only cause of it has been the uncertainty in which we were left by receiving your address, unaccompanied by those communications with regard to your Liturgy, Articles and Ecclesiastical Constitution, without the knowledge of which we could not presume to apply to the Legislature for such powers as were necessary to the completion of your wishes. The Journal of your Convention, and the first part of your Liturgy, did not reach us till more than two months after our receipt of your address; and we were not in possession of the remaining part of it, and of your articles, until the last day of April. The whole of your communications was then, with as little delay as possible, taken into consideration at a meeting of the Archbishops and fifteen of the Bishops, being all who were then in London and able to attend; and it was impossible not to observe with concern, that if the essential doctrines of our common faith were retained, less respect, however, was paid to our Liturgy than its own excellence, and your declared attachment to it, had led us to expect: not to mention a variety of verbal alterations, of the necessity or propriety of which we are by no means satisfied, we saw with grief that two of the Confessions of our Christian faith, respectable for their antiquity, have been entirely laid aside; and that even in that called the Apostles' Creed, an article is omitted which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the Church, and has ever since had the venerable sanction of universal reception. Nevertheless, as a proof of the sincere desire which we feel to continue in spiritual communion with the members of your Church in America, and to complete the Orders of your Ministry, and trusting that the communications which we shall make to you, on the subject of these and some other alterations, will have their desired effect; we have, even under these circumstances, prepared a Bill for conveying to us the powers necessary for this purpose. It will in a few days be presented to Parliament, and we have the best reasons to hope that it will receive the assent of the Legislature. This Bill will enable the Archbishops and Bishops to give Episcopal consecration to the persons who shall be recommended, with-

out requiring from them any oaths or subscriptions inconsistent with the situation in which the late Revolution has placed them ; upon condition that the full satisfaction of the sufficiency of the persons recommended, which you offer to us in your address, be given to the Archbishops and Bishops. You will doubtless receive it as a mark both of our friendly disposition toward you, and of our desire to avoid all delay on this occasion, that we have taken this earliest opportunity of conveying to you this intelligence, and that we proceed (as supposing ourselves invested with that power which for your sakes we have requested) to state to you particularly the several heads upon which that satisfaction which you offer will be accepted, and the mode in which it may be given. The anxiety which is shown by the Church of England to prevent the intrusion of unqualified persons into even the inferior offices of our Ministry, confirms our own sentiments, and points it out to be our duty, very earnestly to require the most decisive proofs of the qualifications of those who may be offered for admission to that Order to which the superintendence of those offices is committed. At our several Ordinations of a Deacon and a Priest, the candidate submits himself to the examination of the Bishop as to his proficiency in learning ; he gives the proper security of his soundness in the Faith by the subscriptions which are made previously necessary ; he is required to bring testimonials of his virtuous conversation during the three preceding years ; and that no mode of inquiry may be omitted, public notice of his offering himself to be ordained is given in the Parish church where he resides or ministers, and the people are solemnly called upon to declare if they know any impediment, for the which he ought not to be admitted. At the time of Ordination, too, the same solemn call is made on the congregation then present.

Examination, subscription, and testimonials are not indeed repeated at the consecration of an English bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his having constantly lived and exercised his ministry under the eyes and observation of his country. But the objects of our present consideration are very differently circumstanced ; their sufficiency in learning, the soundness of their faith, and the purity of their manners, are not matters of notoriety here.

Means, therefore, must be found to satisfy the Archbishop who consecrates, and the Bishops who present them, that, in the words of our Church, "they be apt and meet for their learning and godly conversation, to exercise their ministry duly to the honour of God and the edifying of his Church, and to be wholesome examples and patterns to the flock of Christ."

With regard to the first qualification, sufficiency in good learning, we apprehend that the subjecting a person, who is to be admitted to the office of a Bishop in the Church, to that examination which is required previous to the ordination of Priests and Deacons, might lessen that reverend estimation which ought never to be separated from the Episcopal character: we therefore do not require any further satisfaction on this point, than will be given to us by the forms of testimonials in the annexed paper,* fully trusting that those who sign them will be well aware, how greatly incompetence in this respect must lessen the weight and authority of the Bishop and affect the credit of the Episcopal Church.

Under the second head, that of subscription, our desire is to require that subscription only to be repeated, which you have already been called upon to make by the Tenth Article of your Ecclesiastical Constitution: but we should forget the duty which we owe to our own Church, and act inconsistently with that sincere regard which we bear to yours, if we were not explicit in declaring, that, after the disposition we have shown to comply with the prayer of your address, we think it now incumbent upon you to use your utmost exertions also for the removal of any stumbling-block of offence which may possibly prove an obstacle to the success of it. We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the Apostles' Creed, in which you have omitted an article, merely, as it seems, from misapprehension of the sense in which it is understood by our Church; nor can we help adding, that we hope you will think it but a decent proof of the attachment which you profess to the services of your Liturgy, to give to the other two Creeds a place in your Book of Common Prayer,

* These Testimonials, which are still in use, are not appended.

even though the use of them should be left discretionary. We should be inexcusable, too, if, at the time when you are requesting the establishment of Bishops in your Church, we did not strongly represent to you that the Eighth Article of your Ecclesiastical Constitution appears to us to be a degradation of the Clerical, and still more of the Episcopal character. We persuade ourselves, that in your ensuing Convention some alteration will be thought necessary in this article, before this reaches you ; or, if not, that due attention will be given to it in consequence of our representation.

On the third and last head, which respects purity of manners, the reputation of the Church, both in England and America, and the interest of our common Christianity, is so deeply concerned in it, that we feel it our indispensable duty to provide, on this subject, the most effectual securities. It is presumed, that the same previous public notice of the intention of the person to be consecrated, will be given in the Church where he resides in America, for the same reasons, and therefore nearly in the same form with that used in England before our Ordinations. The call upon the persons present at the time of consecration, must be deemed of little use before a congregation composed of those to whom the person to be consecrated is unknown. The testimonials signed by persons living in England admit of reference and examination, and the characters of those who give them are subject to scrutiny, and in cases of criminal deceit to punishment. In proportion as these circumstances are less applicable to testimonials from America, those testimonials must be more explicit, and supported by a greater number of signatures. We therefore think it necessary that the several persons, candidates for Episcopal consecration, should bring to us, both a testimonial from the General Convention of the Protestant Episcopal Church, with as many signatures as can be obtained, and a more particular one, from the respective Conventions in those States which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed, that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal Church in America on this occasion. We

think it sufficient, therefore, that they declare they know no impediment, but believe the person to be consecrated is of a virtuous life and sound faith. We have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made by the members of the Convention in each State from which the persons offered for consecration are respectively recommended ; their personal knowledge of them there can be no doubt of ; we trust, therefore, they will have no objection to the adoption of the form of a testimonial which is annexed, and drawn upon the same principles, and containing the same attestations of personal knowledge with that above mentioned, as required previously to our Ordinations. We trust we shall receive these testimonials signed by such a majority in each Convention that recommend, as to leave no doubt of the fitness of the candidates upon the minds of those whose consciences are concerned in the consecration of them.

Thus much we have thought it right to communicate to you, without reserve, at present, intending to give you farther information as soon as we are able. In the mean time, we pray God to direct your counsels in this very weighty matter, and are,

Mr. President and gentlemen,

Your affectionate Brethren,

J. CANTUAR.

W. EBOR.

Another letter, brief, but to the point, continued and concluded this interesting correspondence :

TO THE COMMITTEE OF THE GENERAL CONVENTION, ETC.,
ETC.

CANTERBURY, July 4th, 1786.

GENTLEMEN :

The enclosed Act being now passed, I have the satisfaction of communicating it to you. It is accompanied by a copy of a letter, and some forms of testimonials, which I sent you by the packet of last month. It is the opinion here, that no more than three bishops should be consecrated for the United States

of America, who may consecrate others at their return, if more be found necessary. But whether we can consecrate any or not, must yet depend on the answers we may receive to what we have written.

I am your humble servant,
J. CANTUAR.

Copies of these letters, forwarded by post or by special messengers, bore north and south the assurance that the wish of the American Church for the Episcopate in the English line, wanted but a little of full accomplishment, and the mails shortly carried far and wide the call for the reassembling of the Convention for immediate action to secure this end.

On the 10th of October the Convention met. The president, the Rev. Dr. Griffith, being absent, the Rev. Dr. Provoost presided. The session of this adjourned meeting was brief, lasting but two days, but its action, which we give below, was of marked importance:

AN ACT OF THE GENERAL CONVENTION OF CLERICAL AND LAY DEPUTIES OF THE PROTESTANT EPISCOPAL CHURCH, IN THE STATES OF NEW-YORK, NEW-JERSEY, PENNSYLVANIA, DELAWARE, AND SOUTH-CAROLINA, HELD AT WILMINGTON, IN THE STATE OF DELAWARE, ON WEDNESDAY THE 11TH OF OCTOBER, 1786.

Whereas, at a General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, viz., New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina, holden at the City of Philadelphia, on the Tuesday before the Feast of St. Michael, in the year of our Lord 1785, and divers subsequent days, it was agreed and declared, that, "The Book of Common Prayer and Administration of the Sacraments and

other Rites and Ceremonies of the Church, according to the use of the Church of England," should be continued to be used by this Church, as the same was altered by the said Convention, in a certain instrument of writing, passed by their authority, entitled, "Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American Revolution, and the Constitutions of the respective States." And it was further agreed and declared, that the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, as altered by an instrument of writing passed under the authority of the aforesaid Convention, entitled, "Alterations in the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America, should be used in this Church, when the same should have been ratified by the Conventions which had respectively sent deputies to the said General Convention." And thereupon the said Convention, anxious to compleat their Episcopal system by means of the Church of England, did subscribe and transmit an address to the Most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England, earnestly entreating that venerable body to confer the Episcopal character on such persons as should be recommended by this Church in the several States so represented.

And whereas the Clerical and Lay Deputies of this Church, have received the most friendly and affectionate letters, in answer to the said address, from the said Archbishops and Bishops, opening a fair prospect of the success of their said applications, but at the same time earnestly exhorting this Convention to use their utmost exertions for the removal of certain objections by them made, against some parts of the alterations in the Book of Common Prayer and Rites and Ceremonies of this Church, last mentioned. In pursuance whereof, this present General Convention hath been called and is now assembled: and being sincerely desirous to give every satisfaction to their Lordships which will be consistent with the union and general content of the Church they represent, and declaring their stead-

fast resolution to maintain the same essential Articles of Faith and Discipline with the Church of England :

Now, therefore, the said Deputies do hereby determine and declare,

First,—That in the Creed commonly called the Apostles' Creed, these words, "He descended into Hell," shall be and continue a part of that Creed.

Secondly,—That the Nicene Creed shall also be inserted in the said Book of Common Prayer, immediately after the Apostles' Creed, prefaced with the Rubrick (or this).

And whereas,—In consequence of the objections expressed by their Lordships to the alterations in the Book of Common Prayer last mentioned, the Conventions in some of the States represented in this General Convention have suspended the ratification and use of the said Book of Common Prayer, by reason whereof it will be improper that persons to be consecrated or ordained as Bishops, Priests, or Deacons respectively, should subscribe the declaration contained in the Tenth Article of the General Ecclesiastical Constitution without some modification :

Therefore, it is hereby determined and declared,

Thirdly,—That the second clause so to be subscribed by a Bishop, Priest, or Deacon of this Church, in any of the States which have not already ratified or used the last-mentioned Book of Common Prayer, shall be in the words following :
"And I do solemnly engage to conform to the doctrine and worship of the Protestant Episcopal Church, according to the use of the Church of England, as the same is altered by the General Convention, in a certain instrument of writing passed by their authority, entitled, 'Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American Revolution, and the Constitutions of the respective States,' until the new Book of Common Prayer, recommended by the General Convention, shall be ratified or used in the State in which I am —(Bishop, Priest, or Deacon, as the case may be)—by the authority of the Convention thereof. And I do further solemnly engage, that when the said new Book of Common Prayer shall be ratified or used by the authority of the Convention in the State for which I am consecrated a Bishop—(or ordained a

Priest or Deacon)—I will conform to the doctrines and worship of the Protestant Episcopal Church, as settled and determined in the last-mentioned Book of Common Prayer and Administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in the United States."

And it is hereby further determined and declared,

That these words in the Preface to the new proposed Book of Common Prayer, viz., "In the Creed, commonly called 'the Apostles Creed,' one clause is omitted, as being of uncertain meaning, and"—together with the note referred to in that place, be, from henceforth, no part of the Preface to the said proposed Book of Common Prayer.

And it is hereby further determined and declared,

That the Fourth Article of Religion in the new proposed Book of Common Prayer, be altered to render it conformable to the adoption of the Nicene Creed, as follows: "Of the Creeds. The two Creeds, namely, that commonly called the Apostles' Creed and the Nicene Creed, ought to be received and believed, because they," etc., etc.

Done in General Convention, at Wilmington, in the State of Delaware, the day and year first aforesaid.

The votes on the question as to the restoration of the words "He descended into Hell," in the Apostles' Creed, were as follows:

NEW-YORK.—Rev. Dr. Provoost, Aye; Mr. Duane, Aye; Mr. Rutherford, No.—Divided.

NEW-JERSEY.—Rev. Mr. Ogden, Aye; Rev. Mr. Frazer, Aye; Mr. Wallace, Aye; Mr. Cox, No; Mr. Waddel, Aye.—Aye.

PENNSYLVANIA.—Rev. Dr. White, Aye; Rev. Dr. Magaw, Aye; Rev. Mr. Blackwell, Aye; Mr. Hopkinson, No; Mr. Powel, No; Mr. Gilpin, No.—Divided.

DELAWARE.—Rev. Dr. Wharton, No; Rev. Mr. Thorne, Aye; Mr. Sykes, Aye; Mr. Grantham, No.—Divided.

SOUTH-CAROLINA.—Rev. Robert Smith, Aye; Mr. Rutledge, Aye.—Aye.

The adoption of the report of the committee on this question was the result, not of a majority of

$$13 + 7 = 20$$

votes in its favor, but of the nullity of the votes of those churches in which the clergy and the laity were divided. The vote restoring the Nicene Creed was unanimous. On the question of admitting the Creed commonly called the Athanasian, the votes were as follows :

NEW-YORK.—Rev. Dr. Provoost, No ; Mr. Duane, No ; Mr. Rutherford, No.—Nay.

NEW-JERSEY.—Rev. Mr. Ogden, No ; Rev. Mr. Frazer, No ; Mr. Cox, No ; Mr. Wallace, Aye ; Mr. Waddel, Aye.—Divided.

PENNSYLVANIA.—Rev. Dr. White, No ; Rev. Dr. Magaw, No ; Rev. Mr. Blackwell, No ; Mr. Hopkinson, No ; Mr. Powel, No ; Mr. Gilpin, No.—Nay.

DELAWARE.—Rev. Dr. Wharton, No ; Rev. Mr. Thorne, Aye ; Mr. Sykes, No ; Mr. Grantham, No.—Divided.

SOUTH-CAROLINA.—Rev. Robert Smith, No ; Mr. Rutledge, No.—Nay.

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And so it was determined in the negative.

At this Convention the testimonials of the Rev. Dr. White, as Bishop-elect of Pennsylvania, the Rev. Dr. Provoost, as Bishop-elect of New-York, and the Rev. Dr. Griffith, as Bishop-elect of Virginia, were signed by the members ; and, though there is no mention of the fact in the records,* the application of the Rev. Dr. William Smith, the Bishop-elect of Maryland, for a similar recommendation, as we learn from the Bishop White mss., was refused. Dr. Smith, though present at the Convention, was deprived of his vote, it being decided that a clerical or lay delegate only could not represent a State.

* Bishop White in his Memoirs passes over this occurrence in silence, unless a paragraph on p. 132 should be construed as referring to it.

The refusal to recommend Dr. Smith for consecration was occasioned by the charge of irregularities in life. It speaks well for the courage of the members of this Convention that they could thus refuse, on moral grounds, to gratify the ambition of perhaps the foremost man in intellect and reputation in the churches represented therein. It is also to be remembered, that the disappointed candidate for the Church's highest honors, displayed in after life no rankling sense of this severe rebuke, and no diminution of his zeal for the Church for which he had labored so long. As has well been said by a distinguished prelate of our Church, the late Bishop Burgess of Maine, "No assembly of the American Church has occupied itself with transactions of greater pregnancy than those which in October, 1786, were settled by the voices of twenty men in two days."

On Tuesday, the 2d of November, 1786, the Rev. Drs. White and Provoost embarked for England, and after a passage of three weeks, landed at Falmouth. The story of the various steps preceding the consecration is detailed in Bishop White's *Memoirs of the Church*. The solemn act of conferring the long-sought Apostolical succession on the American candidates, took place in the chapel of Lambeth Palace, on Sunday, the 4th of February, 1787. The two Archbishops, and the Bishops of Bath and Wells, and Peterborough, united in the imposition of hands. On the evening of the following day, the Bishops of Pennsylvania and New-York left London on their homeward journey, and after a voy-

age of seven weeks, landed at New-York on the afternoon of Easter Sunday, April the 7th. Thus was completed the "struggle for the Episcopate" in the English line. It may not be out of place to quote, in passing, the words of the sagacious Parker, of Boston, afterwards Bishop of Massachusetts, addressed to White. "I am firmly of the opinion that we should never have obtained the succession from England, had he, [Bishop Seabury,] or some other, not have obtained it first from Scotland."*

* Conn. Ch. Documents, ii., p. 301.

THE CONVENTIONS OF 1789.

As the three eventful years subsequent to the Conventions of 1786 were drawing to a close, measures were taken at the suggestion of Bishop White, and under the direction of Dr. Parker, for a union of the churches in New-England with those in the Middle and Southern States. These efforts took form in the following application to the Convention of 1789, which assembled on 28th of July, under the presidency of the Bishop of Pennsylvania, Bishop Provoost being absent :

The good providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire Ministry, and affording to many of her communion the benefit of the labours, advice, and government of the successors of the Apostles :

We, Presbyters of said Church in the States of Massachusetts and New-Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to his Church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading his followers into the ways of truth and holiness, and preserving his Church in the unity of the spirit and the bond of peace, to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest Order of the Ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal

Church in these States, and to perfect and compact this mystical body of Christ, do hereby nominate, elect, and appoint, the Rev. Edward Bass, a Presbyter of said Church, and Rector of St. Paul's, in Newburyport, to be our Bishop ; and we do promise and engage to receive him as such, when canonically consecrated, and invested with the apostolic office and powers by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission which, by the laws of Christ, and the constitution of our Church, is due to so important an office.

And we now address the Right Reverend the Bishops in the States of Connecticut, New York, and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God, and benevolence to men, that piety, learning, and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment of the communion at large in these States, which will make him a valuable acquisition to the Order, and, we trust, a rich blessing to the Church.

Done at a meeting of the Presbyters whose names are underwritten, held at Salem, in the County of Essex, and Commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

SAMUEL PARKER, Rector of Trinity Church, Boston.

T. FITCH OLIVER, Rector of St. Michael's Church, Marblehead.

JOHN COUSENS OGDEN, Rector of Queen's Chapel, Portsmouth, N. H.

WILLIAM MONTAGUE, Minister of Christ Church, Boston.

TILLOTSON BRUNSON, Assistant Minister of Christ Church, Boston.

A true copy. Attest : SAMUEL PARKER.

At the meeting aforesaid,

Voted,—That the Rev. Samuel Parker be authorised and empowered to transmit copies of the foregoing Act, to be by

him attested, to the Right Reverend the Bishops in Connecticut, New-York, and Pennsylvania ; and that he be appointed our agent, to appear at any Convocation to be holden at Pennsylvania or New-York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interests of said Church.

EDWARD BASS, CHAIRMAN.

A true copy. Attest : SAMUEL PARKER.

The Convention, as we learn from Bishop White,* “manifested a strong desire of complying with” this request. The sole obstacle to the plan arose from the implied obligation on the part of the two Bishops in the English line to complete the Canonical number (three) in the same line ere proceeding to transmit the powers they had received. After a week’s discussion, the Convention adopted the following resolutions :

1st. Resolved,—That a complete Order of Bishops, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D.D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania ; the Right Rev. Samuel Provoost, D.D., Bishop of the said Church in the State of New-York, and the Right Rev. Samuel Seabury, D.D., Bishop of said Church in the State of Connecticut.

2d. Resolved,—That the said three Bishops are fully competent to every proper act and duty of the Episcopal office and character in these United States, as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church, according to such rules, Canons, and institutions as now are, or hereafter may be, duly made and ordained by the Church in that case.

3d. Resolved,—That in Christian charity, as well as of duty, necessity, and expediency, the Churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister Churches in these States ; and, therefore,

4th. Resolved,—That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are, requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the States of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop-elect of the Churches in the said States ; but, that before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New-England States to meet the Churches of these States, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the churches, previous to such consecration.

5th. Resolved,—That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty.

This action, and the unanimous expression by formal resolution* of confidence in the validity of Bishop Seabury's consecration, led the way to union. The other business of this session, which continued

* We quote from the Journal this important resolution, which did away with the unfriendly action in 1786, to which we have earlier referred :

" A letter was also read from the Right Rev. Dr. Seabury, Bishop of the Church in Connecticut, to the Right Rev. Dr. White, and one from the same gentleman to the Rev. Dr. Smith.

" Upon reading the said letters, it appearing that Bishop Seabury lay under some misapprehensions concerning an entry in the Minutes of a former Convention, as intending some doubt of the validity of his consecration,

" *Resolved unanimously*,—That it is the opinion of this Convention, that the consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid."

for thirteen days, and in which seven States were represented by seventeen clergymen and sixteen laymen,* consisted in the adoption of an address to the President of the United States, and also an address to the Archbishops for their good offices in imparting the Episcopal offices to the American Church; the adoption of Articles I., II., IV., V., VI., VII. of the Constitution, as proposed at the last Convention as a rule of conduct for the present session, and the postponement of the consideration of the remaining articles, and the adoption of a body of Canons. These Canons we give in full :

CANONS FOR THE GOVERNMENT OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, AGREED ON AND RATIFIED IN THE GENERAL CONVENTION OF SAID CHURCH, HELD IN THE CITY OF PHILADELPHIA, FROM THE 28TH DAY OF JULY TO THE 8TH DAY OF AUGUST, 1789, INCLUSIVE.

CANON 1.

In this Church there shall always be three Orders in the Ministry, viz., Bishops, Priests, and Deacons.

CANON 2.

Every Bishop elect, before his consecration, shall produce to the Bishops, to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the General Convention, or a Committee of that body appointed to act in their recess, certificates, respectively in the following words, viz. :

Testimony from the Members of the Convention in the State from whence the person is recommended for Consecration.

We, whose names are underwritten, fully sensible how im-

* One of the lay deputies, Robert Andrews, of Virginia, a Professor in the College of William and Mary at Williamsburg, had received Holy Orders, but had relinquished the exercise of the Ministry. (*Vide White's Memoirs*, p. 146.)

portant it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life ; and that we do not know or believe there is any impediment or notable crime for which he ought not to be consecrated to that holy office. We do, moreover, jointly and severally declare that, having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the Office of a Bishop, to the honor of God and the edifying of his Church, and to be an wholesome example to the flock of Christ

Testimony from the General Convention.

We whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that A.B. is not, so far as we are informed, justly liable to evil report either for error in religion or for viciousness of life ; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for the three years last past, piously, soberly, and honestly.

CANON 3.

Every Bishop in this Church shall, as often as may be convenient, visit the churches within his Diocese or district, for the purposes of examining the state of his Church, inspecting the behavior of the clergy, and administering the apostolic rite of Confirmation.

CANON 4.

Deacon's Orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's Orders on any

one until he shall be twenty-four years old ; and, except on urgent occasion, unless he hath been a Deacon one year. No man shall be consecrated a Bishop of this Church until he shall be thirty years old.

CANON 5.

No person shall be ordained either Deacon or Priest, unless he shall produce a satisfactory certificate from some Church, parish, or congregation, that he is engaged with them, and that they will receive him as their minister and allow him a reasonable support ; or unless he be engaged as a professor, tutor or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated ; or unless the Standing Committee of the Church in the State for which he is to be ordained, shall certify to the Bishop their full belief and expectation, that he will be received and settled as a pastor by some one of the vacant churches in that State.

CANON 6.

Every candidate for Holy Orders shall be recommended to the Bishop by a Standing Committee of the Convention of the State wherein he resides, which recommendation shall be signed by the names of a majority of the Committee, and shall be in the following words :

We, whose names are hereunder written, testify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly : Nor hath he at any time, as far as we know or believe, written, taught, or held, anything contrary to the doctrine or discipline of the Protestant Episcopal Church. And, moreover, we think him a person worthy to be admitted to the sacred order of priest. In witness whereof we have hereunto set our hands. Dated the . . . day of . . . in the year of our Lord . . .

But before a Standing Committee of any State shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce testimonials of his good morals and orderly conduct for three years last past, from the Minister and Vestry of the parish where he has resided, or from the Vestry

alone if the parish be vacant—a publication of his intention to apply for Holy Orders having been previously made by such Minister or Vestry.

CANON 7.

In every State in which there is no Standing Committee, such Committee shall be appointed at its next ensuing Convention; and in the mean time, every candidate for Holy Orders shall be recommended according to the regulations or usage of the Church in each State, and the requisitions of the Bishop to whom he applies.

CANON 8.

No person shall be ordained in this Church until he shall have satisfied the Bishop and the two Presbyters, by whom he shall be examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required.

CANON 9.

Agreeably to the practice of the primitive Church, the stated times of Ordination shall be on the Sundays following the Ember weeks, viz., the Second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the fourteenth day of September and the thirteenth of December.

CANON 10.

No person, not a member of this Church, who shall profess to be episcopally ordained, shall be permitted to officiate therein, until he shall have exhibited to the Vestry of the Church in which he shall offer to officiate, a certificate signed by the Bishop of the Diocese or district, or, where there is no Bishop, by three Clergymen of the Standing Committee of the Convention of that State, that his Letters of Orders are authentic, and given by some Bishop whose authority is acknowledged by this Church, and also satisfactory evidence of his moral character.

Signed, by order of the Convention,

WILLIAM WHITE,

Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, and President of the Convention.

FRANCIS HOPKINSON, *Secretary.*

During the session, the amiable Griffith entered into rest. His relinquishment of the Episcopate of Virginia, to which he had been elected, had been communicated to the Convention at its opening sitting. The circumstances occasioning this failure on the part of the Church in Virginia to secure the consecration of her first Bishop-elect, as they are detailed in the correspondence of Bishop White,* reveal painful proofs of the decline of the Church in this State.

At the adjourned Convention, which met on the 29th of September, and continued in session until the 16th of October, Bishop Seabury, with clerical deputies representing Connecticut, Massachusetts, and New-Hampshire, appeared, and, after effecting a modification of the third article of the Constitution, so as to secure the right of the bishops, when sitting as a separate House, to originate and propose acts for the concurrence of the other House of Convention and a negative on the action of the Lower House, acceded to the Constitution, and took their seats as members of the Convention. There being, agreeably to the Constitution, the number of bishops requisite for the formation of a separate House, the two bishops present (Bishop Provoost being absent) withdrew and organized, with Bishop Seabury as President, and the Rev. Joseph Clarkson as Secretary. The House of Deputies elected the Rev. Dr. Smith as their President.

The chief business of the session was the adop-

* Among the archives of the Church.

tion of a Liturgy. No effort for the acceptance of the "Proposed Book" was made. Dr. Parker, of Massachusetts, representing as he did the general sentiment at the Northward, urged that the English Prayer Book should be made the ground of the proceedings, without any reference to the book tentatively set forth in 1785. And although this course was not formally adopted, the resolutions adopted were so worded as to imply that there was no book of authority in existence. The latitude of change this course seemed to indicate was lessened by the general disposition of the members of the Convention to vary the book as little as possible from the English model.

The provision of a Prayer Book was assigned to five committees: one on the Calendar and Tables of Lessons, with the Collects, Epistles, and Gospels; another on the Morning and Evening Service; a third on the Litany and occasional prayers and thanksgivings; a fourth on the order for the administration of the Holy Communion; and a fifth to report in what manner the Psalms should be used. The reports of each committee, when adopted, were transmitted to the House of Bishops, from whence they were returned with amendments. From the bishops were received, in the first instance, the various Offices to be adopted for use in the American Church. The alterations, other than those of a political nature, were mainly verbal, together with the omission of repetitions; the addition of Selections of Psalms to be used at the discretion of the minister; an Office for the Visitation of Prisoners, from

the Irish Prayer Book; a service of Prayer and Thanksgiving for the fruits of the earth, from the "Proposed Book," and an Order of Family Prayer. Besides these, Bishop Seabury secured the restoration to the Consecration Prayer of the Oblation and Invocation found in King Edward VI.'s First Prayer Book, and retained in the Scotch Office. In this restoration, he gained for the American Church a closer conformity in her Eucharistic office to the primitive forms, and fully answered the requirement of the "Concordat" he had signed on his consecration, binding him to an effort to bring his Church in accord with the Scottish Church in this matter. The deliberations were conducted with great harmony, and the result was the setting forth of the present Book of Common Prayer, to be in use from the 1st of October, 1790. The adoption of the XXXIX Articles of Religion of the Church of England, excepting the XXXVIth and XXXVIIth, was proposed by the House of Bishops, but the consideration of this matter was finally referred to a subsequent Convention. The Psalms in metre, and twenty-seven hymns, the foundation of our late hymnal, were also set forth; the canons were increased by the enactment of eight, requiring the exclusive use of the Prayer Book as now established, stating the duty of ministers in regard to Episcopal visitations, directing the censure of notorious crimes and scandals, enforcing the sober conversation required in ministers, providing for the due celebration of Sundays, the preparation of a regular list of the ministers of the Church, and the giving

notice of the induction and dismissal of ministers. The union of the Churches having been thus happily effected, and the validity of Bishop Seabury's consecration fully and unanimously endorsed by the Convention, the consecration of Dr. Bass, the Bishop-elect of Massachusetts, was not pressed at this time, and another year witnessed the completion of the canonical number of bishops in the Anglican line, by the consecration in England of Rev. Dr. Madison for Virginia, who, with Bishops White and Provoost, and the Bishop of Connecticut, united in the consecration of Dr. Claggett at the next Convention in New-York, in 1792, thus accomplishing the union of the two lines of succession, which had been the object sought by the clergy of Massachusetts and New-Hampshire in the election of Dr. Bass.

The change in the Constitution which secured the adhesion of Seabury and the churchmen of New-England was as follows :

ART. 3. The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity ; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four-fifths of the other House : and all acts of the Convention shall be authenticated by both Houses. And, in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation, the latter, with their reasons in writing, within three days after the proposed act shall have been reported to them for concurrence ; and, in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid,

any Bishop attending a General Convention, shall be a member ex officio, and shall vote with the Clerical Deputies of the State to which he belongs : and a Bishop shall then preside.

This action, as we learn from Bishop White,* would have been more decided, and the House of Bishops invested with a full negative on the proceedings of the House of Deputies, but for the opposition of a lay deputy from Virginia. As it was, a resolution was adopted—

That it be made known to the several State Conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other House.

In this compromise the New-England deputies finally acquiesced, and a single sheet of foolscap, preserved among the archives of the Church, which we give below, is the record of the formal union of the separated Churches in the land :

We do hereby agree to the Constitution of the Church as modified this Day in the Convention, 2d October, 1789.

SAMUEL SEABURY, D.D., Bp.,
Epl. Ch'ch Connect.
Connecticut.

ABRAHAM JARVIS, A.M.,
Rector of Christ's Church, Middletown.

BELA HUBBARD, A.M.,
Rector of Trinity Church, New Haven.

SAMUEL PARKER, D.D.
Rectr Trin^{ty} Church, Boston, Massachusetts, & Clerical
Deputy for Massachusetts & New Hampshire.†

* *Memoirs*, pp. 145, 146.

† Copied *verbatim et literatim* from the original MS. in the keeping of the author.

One measure, quite dear to Bishop Seabury's heart, was rejected. It was the permissory use of the Athanasian Creed. This was agreed to by the House of Bishops, but negatived in the House of Deputies, who, even after conference with the Bishops, "would not allow of the Creed in any shape."* (Had its use been allowed, it was the avowed intention of the Bishop of Pennsylvania never to read it.) The view of his brother of Connecticut is concisely and clearly stated in a letter addressed by him to the Rev. Dr. Parker, after the Convention rose :

With regard to the propriety of reading the Athanasian Creed, I never was fully convinced. With regard to the impropriety of banishing it out of the Prayer Book, I am clear ; and I look upon it, that those gentlemen who rigidly insisted upon its being read as usual, and those who insisted on its being thrown out, both acted from the same uncandid, uncomplying temper. They seemed to me to have aimed at forcing their own opinion on their brethren. And I do hope, though possibly I hope in vain, that Christian charity and love of union will some time bring that Creed into this book, were it only to stand as articles of faith stand, and to show that we do not renounce the Catholic doctrine of the Trinity, as held by the Western Church.†

A misunderstanding between the two Houses, with respect to the mode of printing the clause in the Apostles' Creed, "He descended into Hell," gave occasion for uneasiness among the clergy at the North ; but at the next General Convention, in

* *Vide* Bishop White's Memoirs, pp. 149, 150.

† The original of this interesting letter is in the possession of the author. It is dated December 29, 1790.

1792, the matter was definitely settled as the House of Bishops originally intended, and as it now stands. In consequence of this misunderstanding, this clause appeared in the first edition of the new Prayer Book in italic letters, and between parenthetical marks.

It is to be noted as a part of the history of the American Prayer Book and of this Convention, that the expedient of substituting the "Selections of Psalms" for the Psalter did not have the approval of the Bishops. Bishop White suggested, instead, the plan of giving "the officiating minister the liberty to select psalms at his discretion," and urged this course on the ground that it would avoid "the practice of reading the psalms, without any regard to their suitableness to the general circumstances and state of mind of a mixed congregation," while another argument was, "that the number and length of the psalms depending on the choice of the minister, there would be great encouragement to the introduction of the practice of singing this part of the service, instead of repeating the verses by the minister and the clerk alternately."* But, though some of the omissions were "capricious," and the selections "made with too little deliberation," the persistency of the House of Deputies prevailed, and the "Selections of Psalms" were allowed.

* Memoirs, p. 152.

*Seabury, White, Provost,
Mason & Claggett.*

THE CONVENTION OF 1792.

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Nine States were represented in the Convention which met in Trinity Church, New-York, on the 11th of September, 1792. Five Bishops, with nineteen clerical and fourteen lay deputies, were in attendance, and the session lasted seven days. On Monday, September 17th, the Rev. Thomas John Claggett, D.D., was consecrated Bishop of Maryland, the sermon on that interesting occasion, the first American Consecration, being delivered by the Rev. Dr. William Smith, whose election to the same Episcopate the first Convention of 1786 had refused to confirm. Bishop Provoost, who, through the courtesy of Bishop Seabury, had become Presiding Bishop, was the consecrator, assisted by the Bishop of Connecticut and Rhode Island, and the Bishops of Pennsylvania and Virginia. At this consecration, the succession, as transmitted through the Scottish and English lines, was united, and through the first Bishop of Maryland, every subsequent American Bishop can trace his Episcopal lineage to the first American prelate.

The Rev. Dr. William Smith was re-elected president of the House of Deputies, and the Rev. John Bisset, secretary. The proceedings were opened with a sermon by Bishop Seabury. Lay deputies from Connecticut and Rhode Island appeared for

the first time at this session, and the representatives of the Church in the last-mentioned State formally acceded to the Constitution of the general Church. The proposed amendment to the Constitution, giving the House of Bishops a negative upon the proceedings of the House of Deputies was rejected, but the proposition was renewed for action at the next session. The consideration of the Articles of Religion was postponed. The Ordinal was set forth, and several new canons, evidently growing out of the exigencies of the time, and relating mainly to the discipline of the clergy, were enacted. A joint committee was appointed to compare the Book of Common Prayer, as published in 1790, with the original acts of the Convention of 1789, and to provide for authentic editions of the book in the future. A joint committee was also appointed "for preparing a plan of supporting missionaries to preach the gospel on the frontiers of the United States." Copies of the Journal were ordered to be sent to the Archbishop of Canterbury for the use of the English bishops. In the House of Bishops, the rule adopted in 1789, providing for the presidency according to seniority of consecration, was changed, and "rotation, beginning from the North," substituted. The Bishop of Virginia, as we learn from Bishop White,—the record being silent as to the matter,—offered a proposition tending to a comprehension of the Methodist societies in the Church, a subject which had earlier occasioned a correspondence between the Rev. Thomas Coke, LL.D., one of the "superintendents" of that body in America, and

Page

the Bishops of Connecticut and Pennsylvania.* This proposition, as agreed to by the House of Bishops, was as follows :

The Protestant Episcopal Church in the United States of America, ever bearing in mind the sacred obligation which attends all the followers of Christ, to avoid divisions among themselves ; and anxious to promote that union for which our Lord and Saviour so earnestly prayed ; do hereby declare to the Christian world, that, uninfluenced by any other considerations than those of duty as Christians, and an earnest desire for the prosperity of pure Christianity, and the furtherance of our holy religion, they are ready and willing to unite and form one body with any religious society, which shall be influenced by the same Catholic spirit. And in order that this Christian end may be the more easily effected, they further declare, that all things in which the great essentials of Christianity and the characteristic principles of their Church are not concerned, they are willing to leave to future discussion ; being ready to alter or modify those points which, in the opinion of the Protestant Episcopal Church, are subject to human alteration. And it is hereby recommended to the State conventions, to adopt such measures or propose such conferences with Christians of other denominations, as to themselves may be thought most prudent ; and report accordingly to the ensuing General Convention.†

This proposition was communicated to the House of Deputies, but, although a few gentlemen who were cognizant of the correspondence between Dr. Coke and Bishop White favored its consideration, it was generally regarded as “preposterous,” and as “tending to produce distrust of the stability of

* The original of Dr. Coke's letter to Bishop White is preserved among the papers belonging to the General Convention, in the keeping of the author.

† Bishop White's Memoirs, pp. 167, 168.

the system of the Episcopal Church, without the least prospect of embracing any other religious body." Agreeably to leave granted "as a matter of indulgence," the Bishops withdrew the proposition, which, however, becomes the earliest recorded document bearing upon the questions of Church unity and comprehension, which have subsequently from time to time agitated the American Church.

More successful were the measures proposed for evangelizing the West. We give in full, as the first missionary paper of the Church in its independent organization,—

An Act of the General Convention, for supporting Missionaries to preach the Gospel on the frontiers of the United States. Page 79

1. *Resolved*,—That it be recommended to the ministers of this Church to preach a sermon in each of the churches under their care, on the first Sunday of September in every year; and, if that day should not be adapted to the purpose, then on such other Sunday as the minister and vestry or trustees of the congregation shall appoint, for the purpose of collecting money in order to carry into effect this charitable design.

2. That the money so collected be entered in a record to be kept by the vestries or trustees of each congregation; and by the minister and church wardens or trustees be delivered to a treasurer appointed by each State Convention, and by him transmitted to a treasurer who shall be appointed as hereinafter directed.

3. That such missionaries as may be employed by this Church, be authorized to make collections of money from such congregations on the frontiers as may contribute, and render an accurate account to the bishop of this Church in the State of Pennsylvania, and the Standing Committee to be appointed by this Convention, of the sums thus collected.

4. That the bishop of this Church in Pennsylvania, and the said Standing Committee, frame an address to the members of this Church, recommending this charitable design to their par-

ticular attention, which address shall be read by every minister on the day appointed for the collection.

5. That the bishop of this Church in Pennsylvania, and the said Standing Committee, have authority to appoint a secretary and a treasurer, the first to carry on the correspondence, and the other to keep the accounts and the moneys of the institution.

6. That when it shall appear to the bishop of this Church in Pennsylvania, and the Standing Committee to be appointed as aforesaid, that sufficient funds have been provided for the above purpose, they shall then employ such missionaries, allow such salaries, and make such arrangements, as to them shall seem best, reporting regularly their proceedings to each General Convention.

The changes in the "Ordinal" from the English Offices were prepared by the Bishops. With reference to the nature of these alterations, Bishop White informs us that "There was no material difference of opinion, except in regard to the words used by the Bishop at the ordination of Priests—'Receive ye the Holy Ghost,' and 'Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.' Bishop Seabury, who alone was tenacious of this form, consented at last, with great reluctance, to allow the alternative of another as it now stands."*

In postponing the consideration of the XXXIX Articles to a future convention, the House of Deputies were opposed to the House of Bishops. Of the Bishops, as Bishop White informs us, "Seabury, White, and Claggett were in favor of the adoption of Articles of Religion; Madison was opposed to such a course, and Provoost, who, as President, was

* Memoirs, p. 164.

not called upon to vote on the question, was understood to be in sympathy with the Bishop of Virginia. The unwillingness of the Deputies to consider the subject, however, caused its postponement in spite of the majority of the Bishops in its favor.”*

Notice of the accession of the clergy and laity of the Church of North-Carolina to the general Constitution was received by letter and placed on file; and a note appended to the Journal informs us that a clerical deputy from that State, the Rev. J. L. Wilson, detained by contrary winds, did not reach New-York until after the Convention had closed its session.

Agreeably to the requirement of a canon adopted at the last Convention, a list of the clergy of the Church is printed in the Appendix to the Journal. Including the Bishops, the number given is one hundred and eighty-four, no lists having been handed in from New-Hampshire and Massachusetts, and there being no mention of the number of clergymen at that time in North-Carolina and on the western frontiers. With every allowance there could not have been more than two hundred,—the representatives of nearly two thousand who, with English orders, had labored on the American continent since its earliest attempted settlement two hundred and fifty years before. *See page 114*

* Memoirs, pp. 166, 167.

THE CONVENTION OF 1795.

No clerical or lay deputies from New-England were in attendance upon the Convention of 1795, which met in Christ Church, Philadelphia, on the 8th of September, and continued in session for ten days. Intercourse between New-York and Philadelphia had been suspended by public authority, some time before the meeting of the Convention, in consequence of the prevailing epidemic, and but seven States were represented by sixteen clergymen and eight laymen. The Rev. Dr. William Smith, D.D., of Pennsylvania, was elected President of the House of Deputies, and the Rev. James Abercrombie, Secretary. The Bishop of New-York preached the opening sermon. Testimonials in favor of the consecration of the Rev. Samuel Peters, LL.D., to the Episcopate of Vermont were presented, but the request of the Convention of that State was refused, as Vermont had not acceded to the Constitution of the Church. Had not this sufficient reason existed, others would doubtless have hindered the success of such an application. Besides "some personal circumstances, which prevented the paying of much respect to the solicitation,"* the fact that there was but one clergyman in the State, and he but temporarily, was sufficient objection, and the sole result of the request was the enactment of

* Bishop White's Memoirs, p. 174.

a canon providing that the Church in a State shall not be entitled to a resident Bishop unless there shall be at least six presbyters residing and officiating therein. Another canon, growing out of an existing abuse, was enacted, forbidding the union of a congregation in one diocese with the Church in any other diocese.

At this Convention South-Carolina, which at the first had entered into the general union of the Churches on condition that no Bishop should be imposed upon the State, applied for the consecration of the Rev. Robert Smith, D.D., to the Episcopate. (There was reason to fear that this request grew out of a desire and, in fact, a plan for seceding from the general Church when once the power of conferring orders had been secured in the consecration of its Bishop). At least this purpose was expressly avowed in a circular letter addressed to the members of the Church in South-Carolina, by "a select Committee of the United Episcopal Churches in this State." This circular, which appears to have been the composition of Henry Purcell, D.D., assigned as the ground of this probable "secession of this State and Virginia from the General Association," the "absolute negative" which it was feared would, at the solicitation of the Eastern States, be given to the House of Bishops. But it was found on inquiry that the Convention had not adopted the principles of this "wretched production," and the consecration of the Bishop-elect of South-Carolina took place on Sunday, the 13th of September.

But Dr. Purcell, in addition to his connection with the discreditable circular already referred to, had published a "licentious pamphlet" full of "personal abuse," "principally levelled at Bishop Seabury" on the ground of "his supposed authorship of a printed defense of the Episcopal negative." This paper was in fact written and acknowledged by another divine; and on Dr. Purcell's presentation of the testimonials of Dr. Robert Smith, as we learn from the Journal—

The attention of the house was called by the Rev. Dr. Andrews to the consideration of a pamphlet lately published, entitled, "Strictures on the Love of Power in the Prelacy, by a Member of the Protestant Episcopal Association in the State of South Carolina," which he declared to be a virulent attack upon the doctrines and discipline of our Church, and a libel against the House of Bishops, and which was alleged to be written by a member of this house.

Resolved,—That it be the order of the day for Monday next, that the house, in Committee of the whole, enter upon the investigation of this charge.

After debate, the House resolved that the pamphlet contained "very offensive and censurable matter," and it was only on the presentation of a written apology in which he professed "sorrow for the publication," and at the earnest solicitation of the Bishops, that Dr. Purcell escaped expulsion from the House. His subsequent conduct gave ample evidence that his "professed penitence was insincere, although it had been accompanied by a profusion of tears."* The exposure of his conduct had

* Bishop White, *Memoirs*, pp. 175, 176.

been mainly due to the Rev. Dr. Andrews, of Philadelphia, and on the rising of the Convention the pugnacious Purcell, clergyman though he was, challenged Dr. Andrews to mortal combat, and was consequently bound over before the civil courts to keep the peace. The depositions and documents concerning this shameful affair are preserved among the papers of Bishop White, and that amiable prelate seems to have been roused to an unusual indignation towards the offender, who was shielded from the punishment he richly merited by the friendship of his Bishop and the support of his brethren at the South.

One decision in connection with this unhappy affair requires notice as establishing an important precedent. To quote the words of Bishop White, "The termination of this business, although pressed by the Bishops, was not acquiesced in without considerable opposition; and, to the last, three very respectable lay gentlemen, who were of a remarkably conciliatory character, pressed for permission to enter their protest. It was not granted; and as this has been the only instance in which the question of a right to protest has undergone discussion, the recording of a denial of the right falls in with the design of the present work."*

The Church in North-Carolina had elected to the Episcopate a most worthy clergyman, the Rev. Charles Pettigrew, and the testimonials of this gentleman were laid before the Convention; but

* Memoirs, p. 175.

owing to the interruption of travel occasioned by a prevailing epidemic, the Rev. Mr. Pettigrew found himself unable to reach Philadelphia in time for the Convention, and returned to his home without accomplishing the end desired.

The Bishops expressed their content with the legislation given by Art. III. of the Constitution *without* the "absolute negative." A canon empowering the Bishops respectively to "compose a form of prayer or thanksgiving for extraordinary occasions" was adopted; and legislation respecting the preparatory exercises of candidates for the ministry; and with reference to parochial boundaries was enacted. The third, fourth, sixth and seventh canons of 1789, and the fourth and sixth canons of 1792 were repealed, and in the stead of each new canons were adopted. The churches in the several States were called upon to send deputies to the next Convention without fail, that further postponement of the consideration of the Articles might be avoided. The care of the missionary work was relegated to the State Conventions; and a joint committee was appointed to prepare a course of study for candidates for Holy Orders. The clergy list appended to the Journal had increased to upwards of two hundred names.

1789. 3^d Canon Repealed 1795

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THE CONVENTION OF 1799.

The prevalence of epidemic disease prevented the Convention from assembling in Philadelphia in September, 1798. The Bishops, agreeably to a power invested in them when requested by the Standing Committee, convened a Special Convention, in place of the triennial meeting, on the 11th of June of the following year. Eight States, Massachusetts, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, and Virginia, were represented by nineteen clerical and ten lay deputies. The officers of the last session were re-elected in the House of Deputies. There was no opening sermon. Since the last Convention Bishop Seabury had entered into rest, and the Rev. Abraham Jarvis, D.D., had been consecrated in his stead. The Rev. Dr. Edward Bass had been a second time elected to the Episcopate of Massachusetts, and had received consecration. At this session, which continued for eight days, the testimonials of the Rev. Uzal Ogden, D.D., who had been elected to the Episcopate of New-Jersey, were presented for confirmation. The question being raised "whether all the priests who voted in the election were so qualified as to constitute them a majority of the resident and officiating priests in the said State according to the meaning of the canon," this objection was made the ostensible ground for suspending action. Bishop White reveals "a more important reason at the

bottom of the objection made.”* Dr. Ogden “was considered by his brethren generally as being more attached to the doctrines and the practices obtaining in some other churches than to those of his own.”†

A proposed alteration in the Constitution, to the effect that when the Church was not represented in both Orders by a majority of the States, the votes should be given by States without regard to Orders, was defeated. A proposition to substitute a quinquennial meeting of the Convention for a triennial, involving of course a change in Article I. of the Constitution, was laid over for consideration at the next session. Canons, of the mode of calling special meetings; of General Conventions; of consecrations during the recess of General Convention; explanatory of the term “regularly officiating and resident minister;” and repealing in part Canon 4 of 1795 concerning the learning of those to be ordained, were enacted. A Form of Consecration of a church or chapel was adopted; a prayer was set forth to be used at meetings of the Convention; and the following action was taken respecting the Articles of Religion by the *House of Deputies*, and printed as an Appendix to the Journal of that House:

Resolved unanimously,—That on account of the advanced period of the present Session, and the thinness of the Convention, the consideration of the Articles, now reported and read, be postponed; and that the Secretary transcribe the Articles

* Memoirs, p. 178.

† Ibid.

into the Journal of this Convention, to lie over for the consideration of the next General Convention.

The Articles referred to are as follow.

I. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting ; of infinite power, wisdom, and goodness ; the maker and preserver of all things, visible and invisible. And in the unity of this Godhead there are three persons—the Father, the Son, and the Holy Ghost ; our Creator, Redeemer, and Sanctifier.

II. OF THE HOLY SCRIPTURE.

Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, and can not be proved thereby, is not to be received as an article of faith, nor deemed necessary to salvation.

By Holy Scripture, we understand the canonical books of the Old and New Testament.

THE NAMES AND NUMBER OF THE CANONICAL BOOKS IN THE OLD TESTAMENT.

	CHAPS.		CHAPS.
1. Genesis	having 50	21. Ecclesiastes	having 12
2. Exodus	“ 40	22. The Song of Solomon	“ 8
3. Leviticus	“ 27	23. Isaiah	“ 66
4. Numbers	“ 36	24. Jeremiah	“ 52
5. Deuteronomy	“ 34	25. Lamentations	“ 5
6. Joshua	“ 24	26. Ezekiel	“ 48
7. Judges	“ 21	27. Daniel	“ 12
8. Ruth	“ 4	28. Hosea	“ 14
9. The 1st Book of Samuel	“ 31	29. Joel	“ 3
10. The 2d Book of Samuel	“ 24	30. Amos	“ 9
11. The 1st Book of Kings	“ 22	31. Obadiah	“ 1
12. The 2d Book of Kings	“ 25	32. Jonah	“ 4
13. The 1st Book of Chronicles	29	33. Micah	“ 7
14. Second Book of Chronicles	36	34. Nahum	“ 3
15. Ezra	“ 10	35. Habakkuk	“ 3
16. Nehemiah	“ 13	36. Zephaniah	“ 3
17. The Book of Esther	“ 10	37. Haggai	“ 2
18. The Book of Job	“ 42	38. Zechariah	“ 14
19. The Psalms	“ 150	39. Malachi	“ 4
20. The Proverbs	“ 31		

CANONICAL BOOKS OF THE NEW TESTAMENT.

	CHAPS.		CHAPS.
1. St. Matthew	having 28	15. 1st Epistle to Timothy	having 6
2. St. Mark	" 16	16. 2d Epistle to Timothy	" 4
3. St. Luke	" 24	17. Epistle to Titus	" 3
4. St. John	" 21	18. Epistle to Philemon	" 1
5. The Acts of the Apostles	" 28	19. Epistle to the Hebrews	" 13
6. Epistle to the Romans	" 16	20. Epistle of St. James	" 5
7. 1st Epistle to the Corinthians	16	21. 1st Epistle of St. Peter	" 5
8. 2d Epistle to the Corinthians	13	22. 2d Epistle of St. Peter	" 3
9. Epistle to the Galatians	" 5	23. 1st Epistle of St. John	" 5
10. Epistle to the Ephesians	" 6	24. 2d Epistle of St. John	" 1
11. Epistle to the Philipians	" 4	25. 3d Epistle of St. John	" 1
12. Epistle to the Colossians	" 4	26. Epistle of St. Jude	" 1
13. 1st Epistle to the Thessalonians	5	27. Revelation of St. John, the	
14. 2d Epistle to the Thessalonians	3	Divine	" 22

The Apocryphal books are read by the Church, for example of life and instruction of manners, not for the establishment of discipline or doctrine.

III. OF THE OLD AND NEW TESTAMENT.

There is a perfect harmony and accordance between the Old and New Testament ; for in both, " Pardon of sin and everlasting life are offered to mankind through Christ, who is the only mediator between God and man ;" and although Christians are not bound to obey the civil and ceremonial precepts, yet are they obliged to observe all the moral commandments of the Mosaic dispensation.

IV. OF THE CREEDS.

The Nicene Creed and the Apostles' Creed ought to be retained and believed, because every Article contained in them may be proved by Holy Scripture.

V. OF THE TRANSGRESSION OF OUR FIRST PARENTS.

By the transgression of our first parents, they lost that primitive innocence and perfect holiness in which God had created them ; and thus the nature of man became corrupted, and prone to evil, so that there is no man living who sinneth not.

VI. OF JUSTIFICATION.

We are justified, or pardoned, by God, not on account of our own good works, but only through the merits and mediation of our blessed Redeemer and Advocate, JESUS CHRIST. But although good works cannot put away our sins, nor appear perfect before God, yet are they pleasing and acceptable to God in Christ, and essentially necessary to salvation—for Scripture assures us, that “faith without works is dead,” and that without holiness no man shall see the Lord.

VII. OF PREDESTINATION AND ELECTION.

Being well assured, from Holy Scripture, of the eternal purpose or promise of Redemption, according to which God sent his Son to be the propitiation for the sins of the whole world, and Christ Jesus gave himself a ransom for all; we receive the doctrine of predestination as consistent with, and agreeable to, this most gracious and general scheme of salvation, which we believe to be universal in the intention, however partial the wickedness of mankind may render it in the application. Under the impression of this belief, it is the duty of Christians to be satisfied with and attend to the promises of God, as they are generally set forth to us in Holy Scripture, without seeking to be “wise above what is written,” or plunging into the unrevealed secrets of either past or future eternity, but always remembering the distinction which in such cases Moses lays down—“Secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”

VIII. OF SALVATION BY CHRIST ALONE.

Holy Scripture declares, that “there is none other name under heaven given among men whereby we must be saved, but only the name of our Lord Jesus Christ.” But we are not authorized to assert, that men shall not be saved by the name of Jesus Christ, to whom his gospel has not been promulgated. We leave them to the uncovenanted mercies of God.

IX. OF THE CHURCH.

The visible Church of Christ is the whole multitude of believers, of whatsoever nation or language, dwelling on the face

of the earth, among whom the pure word of God is preached, the Sacraments duly administered, and the order of the priesthood observed, according to Christ's ordinance and appointment.

X. OF THE AUTHORITY OF THE CHURCH.

The Church has power to ordain, change, and abolish rites and ceremonies, and to determine controversies of faith ; but it is not lawful for the Church to ordain or command any thing to be received or believed which is contrary to the Canon of Scripture, or to expound one part of the same so as to be repugnant to another. The Church, also, is the witness or keeper of Holy Writ, and must neither adulterate, nor add to, nor take from the same.

XI. OF MINISTERING IN THE CHURCH.

It is not lawful for any man to take upon him the office of public preaching, or administering the Holy Sacraments, until he be regularly ordained, and sent to execute the same. And those we judge lawfully sent, who are ordained by the Bishops of the Church.

XII. OF THE SACRAMENTS.

Sacraments were ordained by Christ, not only to be badges or tokens of Christian profession, but to be outward and visible signs of inward and spiritual grace, by which He doth work invisibly in us, and doth not only quicken, but doth also strengthen and confirm our faith in Him.

XIII. OF BAPTISM.

Baptism is an ordinance by which we are regenerated and born again of water and the Holy Ghost, received into Christ's Church, and made living members of the same.

XIV. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a token of the love that Christians ought to have towards one another, but rather a pledge of our redemption by Christ's death. To such as worthily receive the same, the bread which is broken is a partaking of the body of Christ, and the cup of blessing is a

partaking of the blood of Christ ; both which are spiritually received, for the preservation of our souls and bodies unto everlasting life.

XV. OF THE OBLATION OF CHRIST.

The oblation of the body of Christ, once made, is that perfect sacrifice, propitiation, and satisfaction, which was offered for the sins of the whole world. And there is no other sacrifice, satisfaction, or atonement for sin, but that only.

XVI. OF EXCOMMUNICATED PERSONS.

Whosoever is publicly excommunicated by the governors of the Church, and cut off from the unity of the same, is to be considered as an alien from the promises of the Gospel, until he be openly reconciled, and received again into communion.

XVII. OF THE POWER OF THE CIVIL MAGISTRATE.

The power of the civil magistrate extendeth to all men, as well Clergy as Laity, in all things temporal—but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay a respectful obedience to the civil authority, regularly and legitimately constituted.

The clergy list appended to the Journal of 1799 (contained the names of seven Bishops and two) hundred and twelve clergymen.

THE CONVENTION OF 1801.

Seven States—Massachusetts, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, and Maryland—were represented in the Convention which met in St. Michael's Church, city of Trenton, New-Jersey, from the 8th to the 12th of September, 1801. Nineteen clerical and nine lay deputies were in attendance at this brief session, and the Rev. Abraham Beach, D.D., of New-York, was chosen President, and the Rev. Ashbel Baldwin, of Connecticut, Secretary, of the House of Deputies, and Chaplain to the Convention. The application of the Diocese of New-Jersey for the consecration of the Rev. Dr. Ogden was met by "a direct refusal to recommend" on a vote by dioceses and orders.* The proposed change from a triennial to a quinquennial Convention was defeated, and a further proposed alteration of Art. I., making the third Tuesday of May as the time of meeting, laid over for action in 1804.

The Convention was no sooner organized than a call was made upon the House of Bishops by the House of Deputies to know if any communication had been received from the Bishop of New-York, resigning his jurisdiction. This call elicited the

* The defeated Bishop-elect a few years afterwards joined the Presbyterian body.

following letter, which, as the first Episcopal resignation in the American Church, we append, together with the "minute" of the House of Bishops with reference to the question:

NEW-YORK, Sept. 7, 1801.

Right Rev. and Dear Sir :

I think it my duty to request that, as President of the House of Bishops, you will inform that venerable body, that, induced by ill health, and some melancholy occurrences in my family, and an ardent wish to retire from all public employment, I resigned, at the last meeting of our Church Convention, my jurisdiction as Bishop of the Protestant Episcopal Church in the State of New-York.

I am, with great regard, dear and right rev. sir,
Your affectionate brother,
SAMUEL PROVOOST.

Right Rev. Bishop White.

The House of Bishops having considered the subject brought before them by the letter of Bishop Provoost, and by the message from the House of Clerical and Lay Deputies, touching the same, can see no grounds on which to believe, that the contemplated resignation is consistent with ecclesiastical order, or with the practice of Episcopal churches in any ages, or with the tenor of the Office of Consecration. Accordingly, while they sympathize most tenderly with their brother Bishop Provoost, on account of that ill health, and those melancholy occurrences which have led to the design in question, they judge it to be inconsistent with the sacred trust committed to them, to recognize the Bishop's act as an effectual resignation of his Episcopal jurisdiction. Nevertheless, being sensible of the present exigencies of the church of New-York, and approving of their making provision for the actual discharge of the duties of the Episcopacy, the Bishops of this house are ready to consecrate to the Office of a Bishop, any person who may be presented to them with the requisite testimonials from the General and State Conventions, and of whose religious, moral, and literary character, due satisfaction may be given. But this house must be understood to be explicit in their declaration,

that they shall consider such a person as assistant or co-adjutor Bishop during Bishop Provoost's life, although competent, in point of character, to all the Episcopal duties; the extent in which the same shall be discharged by him, to be dependent on such regulations as expediency may dictate to the Church in New-York, grounded on the indisposition of Bishop Provoost, and with his concurrence.

The publication by the House of Deputies in 1799, of the draft of seventeen Articles of Religion reported by a committee of that House, is styled by Bishop White as "an injudicious measure." It was so from the fact that it rendered this draft liable "to be easily mistaken for the sense of at least one of the Houses of the Convention."* Still, as the Bishop proceeds to state, "it proved beneficial in its unexpected consequences," by showing the impossibility of agreement on any new draft of the Articles, and thus preparing a way for the formal acceptance of those of the Mother Church of England. Bishop White is careful to state, in accordance with the principles which governed his course with reference to the many "vexed questions" arising at the period of reorganizing the American Church, that, with the exception of the political portions, the XXXIX Articles were all along "the acknowledged faith of the Church."† Though "the opposite doctrine was held by many," it "threatened unhappy consequences," and the only precedent was "the very exceptionable manner of doing business, adopted by the House of Clerical

* Memoirs, pp. 176-178, 179-187.

† Ibid., p. 180.

and Lay Deputies in the year 1789. That House, in regard to every part of the Prayer Book on which they acted, brought the office forward as a matter originating with them, and not their alterations, as affecting an office already known and of obligation. It was answered that this was an assumption of but one of the Houses of a single Convention; that the other House had even then adopted a contrary course; that the same had been done in all the preceding Conventions, and that in the only subsequent Convention in which there had been any alteration of a former standard—meaning of the Ordinal, altered in 1792—it had been so acted on, as to acknowledge the obligation of the old forms, with the exception of the political parts, until altered. This seems conclusive reasoning.”* The Articles, to quote Bishop White, “were therefore adopted by the two Houses of Convention, without their altering of even the obsolete diction in them; but with notices of such changes as change of situation had rendered necessary.”† The action setting forth the Articles is as follows:

Resolution of the Bishops, the Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in Convention, in the city of Trenton, the 12th day of September, in the year of our Lord 1801, respecting Articles of Religion.

The Articles of Religion are hereby ordered to be set forth with the following directions, to be observed in all future editions of the same; that is to say—

The following to be the title, viz.:

* Memoirs.

† Bishop White, Memoirs, p. 32.

“Articles of Religion, as established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the 12th day of September, in the year of our Lord 1801.”

The Articles to stand as in the Book of Common Prayer of the Church of England, with the following alterations and omissions, viz. :

In the 8th Article, the word “three” in the title, and the words “three—Athanasius’ creed” in the Article, to be omitted, and the Article to read thus :

ART. VIII. OF THE CREEDS.

“The Nicene Creed, and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.”

Under the title “Article 21,” the following note to be inserted, namely,

“The 21st of the former Articles is omitted, because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.”

The 35th Article to be inserted with the following note, namely,

“This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church ; which also suspends the order for the reading of said homilies in churches until a revision of them may conveniently be made, for the clearing of them, as well from obsolete words and phrases, as from the local references.”

The 36th Article, entitled “Of Consecration of Bishops and Ministers,” to read thus :

“The Book of Consecration of Bishops, and ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to

such consecration and ordering : neither hath it any thing, that, of itself, is superstitious and ungodly : and, therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

The 37th Article to be omitted, and the following substituted in its place :

"OF THE POWER OF THE CIVIL MAGISTRATE.

"The power of the civil magistrate extendeth to all men, as well Clergy as Laity, in all things temporal—but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted."

ADOPTED BY THE HOUSE OF BISHOPS.

WILLIAM WHITE, D.D., PRESIDING BISHOP.

ADOPTED BY THE HOUSE OF CLERICAL AND LAY DEPUTIES.

ABRAHAM BEACH, D.D., PRESIDENT.

As there has been more or less discussion with reference to the nature of this action, it may be well to add to our quotations from Bishop White's opinions, the following important paragraph which bears directly on this matter :

The object kept in view, in all the consultations held, and the determinations formed, was the perpetuating of the Episcopal Church, on the ground of the general principles which she had inherited from the Church of England ; and of not departing from them, except so far as either local circumstances required, or some very important cause rendered proper. To those acquainted with the system of the Church of England, it must be evident that the object here stated was accomplished on the ratification of the Articles.*

* Memoirs, p. 33.

It should further be noted in this connection that it appears from the Journal of the Convention of 1804, that

A proposed Canon, concerning subscription to the Articles of the Church, was negatived, under the impression that a sufficient subscription to the Articles is already required by the 7th Article of the Constitution.*

Permission was granted to certain churches in the western part of the State of New-Hampshire, and the eastern part of the State of Vermont, which had acceded to the General Constitution, to form a diocesan organization under a dispensation from the operation of the eighth Canon of 1795. Canons were adopted providing for the degradation of those who discontinued the ministerial office without lawful cause; limiting the operation of Canon 4 of 1795, providing for the dispensation of branches of learning not strictly ecclesiastical; prescribing the mode of publishing authorized editions of the Book of Common Prayer; and adding to Canon 1 of 1795, respecting Episcopal visitations. A proposal emanating from the celebrated Isaac Wilkins, D.D., of New-York, that lay deputies to the General Convention should be communicants of at least one year's standing, was defeated by the following vote:

CLERGY—Massachusetts, No; Connecticut, Yea; New-York,

* Perry's Reprint of Journals of General Conventions, 1785-1835, I., p. 301.

Yea ; New-Jersey, No ; Pennsylvania, No ; Delaware, No ; Maryland, No.

LAITY—Connecticut, No ; New-York, Yea ; Delaware, No ; Maryland, No.

Eight Bishops, and two hundred and three Presbyters and Deacons, are reported in the clergy list.

THE CONVENTION OF 1804.

Four Bishops, to whom one, Parker, of Massachusetts, was added by consecration, and twenty clerical and nine lay deputies from the seven States represented at the preceding session, made up the Convention of 1804, which met in Trinity Church, New-York, on the eleventh, and adjourned on the eighteenth of September. Bishop White presided in the House of Bishops. The Rev. Dr. Beach was re-elected President of the House of Deputies, and the Rev. John Henry Hobart, Secretary. The Right Rev. Benjamin Moore, D.D., preached the opening sermon. The Convention ratified the proposed alteration in the Constitution, changing the time of the meeting of the Convention. This change was occasioned in consequence of the prevalence of epidemic disease in the autumn for several successive years. Eleven canons were adopted, the first concerning the election, and requiring the induction of ministers; the others, respecting the dissolution of pastoral connection;* concerning the removal of clergymen; respecting differences between minis-

* The Canon grew out of a Memorial presented to the Convention by Trinity Church, Newark, N. J., and had for its occasion an unhappy dispute between that parish and its rector, the Rev. Uzal Ogden, D.D. *Vide* Bishop White's Memoirs, pp. 190, 191.

ters and their congregations ; respecting clergymen ordained by foreign Bishops ; limiting the operation of Canon 6 of 1795, respecting the testimonials of ministers of other religious bodies ; additional to the said Canon requiring candidates to apply to their own diocesan for orders ; of candidates for orders from portions of the United States which had not acceded to the Constitution of the Church ; of candidates who are refused orders ; respecting lay readers ; and providing for an accurate view of the state of the Church. The "Office of Induction," the use of which was required by Canon 1 of this Convention, was set forth. This "Office" was closely copied from "An Office of Induction, adopted by the Bishop and Clergy of the Diocese of Connecticut, in Convocation, at Derby, November 20th, 1799, by the Rev. William Smith, D.D., Rector of St. Paul's Church, Norwalk." It was at the request of the Connecticut Convention which met at Stratfield, June, 1799, that Dr. Smith, a nephew of the celebrated divine of the same name, to whom we have had occasion to refer again and again, prepared this "Office," which was formally accepted by the Convention, at Litchfield, in 1804. So nearly alike is the Connecticut original and the office set forth by the General Convention of 1804, "as to give to Connecticut the whole credit of providing for the Church a service which, however much it may be neglected in these days, was intended to impress upon the pastor and his people their intimate, mutual, and solemn relations to each other."*

* Beardsley's History of the Connecticut Church, II., p. 19.

A "Course of Ecclesiastical Studies," which is still (1874) appended to the Convention Journal, was established by the House of Bishops, in pursuance of a request made by the preceding Convention.

The case of the notorious Ammi Rogers came before the House of Bishops at this Convention, with the following "determination :"

After full inquiry, and fair examination of all the evidence that could be procured, it appears to this house, that the said Ammi Rogers had produced to the Standing Committee of New-York (upon the strength of which he obtained Holy Orders) a certificate, signed with the name of the Rev. Philo Perry, which certificate was not written nor signed by him.

That the conduct of the said Ammi Rogers, in the State of Connecticut, during his residence in that State, since he left New-York, has been insulting, refractory, and schismatical in the highest degree ; and were it tolerated, would prove subversive of all order and discipline in the Church ; and that the statement which he made in justification of his conduct, was a mere tissue of equivocation and evasion, and of course served rather to defeat than to establish his purpose.

Therefore, this house do approve of the proceedings of the Church in Connecticut, in reproving the said Ammi Rogers, and prohibiting him from the performance of any ministerial duties within that diocese ; and, moreover, are of opinion, that he deserves a severe ecclesiastical censure, that of degradation from the ministry.

In regard to the question, To what authority is Mr. Rogers amenable ? this house are sensible, that there not having been, previously to the present Convention, any sufficient provision for a case of a clergyman removing from one diocese to another, it might easily happen that different sentiments would arise as to this point. We are of opinion, that Mr. Rogers' residence being in Connecticut, it is to the authority of that diocese he is exclusively amenable. But as the imposition practiced with a view to the Ministry was in New-York,

we recommend to the Bishop and Standing Committee of that State, to send to the Bishop in Connecticut such documents, duly attested, of the measure referred to, as will be a ground of procedure in that particular.*

Provision was made for the publication of authorized and standard copies of the Constitution and Canons, and the Office of Induction. At the suggestion of the House of Bishops, the adjournment of the Convention was accompanied by prayer in the presence of the two Houses, the presiding Bishop officiating. Two hundred and thirteen names, including seven Bishops, appear on the clergy list, the returns for Virginia and South-Carolina being the same as in previous years.

* For a review of this action on the part of the House of Bishops, sitting on this question practically as a Court of Appeal, *vide* Bishop White's Memoirs, pp. 188-190.

THE CONVENTION OF 1808.

The States of Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, and Maryland were represented by fourteen clerical and thirteen lay deputies, in the Convention of 1808, which met at Baltimore, Md., and continued in session from the 17th to the 26th of May, inclusive. (Two Bishops only, White and Claggett, were present. In the House of Deputies, the officers of the last session were re-elected. The long proposed amendment to the Constitution giving an absolute negative to the House of Bishops, was adopted by a vote practically unanimous, the lay deputies of Pennsylvania alone opposing, and that in consequence of a supposed failure to comply with the constitutional requirement of communicating the proposed change to the diocesan Convention.* The case of Ammi Rogers came before the Convention on an appeal from this person "from a sentence of degradation said to have been passed on him, without trial or hearing, by the Right Rev. Bishop Jarvis, of Connecticut." As we learn from Bishop White, "there was no doubt on the minds of the two Bishops present, that there had been an

* Bishop White's Memoirs, p. 198. Compare Perry's Reprint of the Journals, I., p. 341.

oversight in not granting to this man a trial, in the Church in that State. But the oversight, if they were correct in supposing one, was not theirs; nor was it in their power to correct it."* The action taken by the House of Bishops is given below; the House of Deputies "properly refused to intermeddle."

This house having considered the contents of the aforesaid papers, are of opinion that, agreeably to the Constitution of this Church, they have no authority to act on an appeal in regard to the matter stated; and there is no existing mode by which any Bishop or Bishops of this Church can take cognizance of the conduct of any other Bishop, unless at the desire of the Convention of the diocese to which such a Bishop should belong, and conformably to the rules of process by them established.

And whereas this house acted on the concerns of the said Ammi Rogers, in the session of 1804, as appears by the Minutes, they now wish it to be known that their proceedings at that time originated in his own petition, relative to the following points:

1st. Whether he belonged to the diocese of Connecticut, or to that of New-York.

2dly. The recalling, which he proposed, of a circular letter written by Bishop Jarvis, forbidding the petitioner to perform divine service in the diocese, and the Clergy and Laity of the same to countenance him as a Minister.

3dly. A candid and impartial inquiry into his conduct and character.

On the first of the said points, the house then assembled, being assured that both the parties were disposed to submit to their determination, declared it to be, that Ammi Rogers was a Clergyman, not of New-York, but of Connecticut.

The second point being a matter of internal concern of the

* Bishop White's Memoirs, p. 199.

Church in Connecticut, was not acted on judicially by this house; although, as their opinion was expected on both sides, they expressed it as it was, approbatory of the measure.

On the third point, they were of the opinion that Ammi Rogers, far from having been treated with injustice, had not received a sentence sufficiently severe.

To the opinions thus given, no addition or alteration is intended by this house; and they finally dismiss the subject from their consideration.

In response to a memorial from the Diocese of Maryland asking the enactment of the English Canon concerning marriages, which was referred to the House of Bishops by the House of Deputies, the following message was communicated :

The House of Bishops having taken into consideration the message sent to them by the House of Clerical and Lay Deputies, relative to the subject of marriage, as connected with the table of degrees within which, according to the Canons of the Church of England, marriage can not be celebrated, observe as follows :

Agreeably to the sentiment entertained by them, in relation to the whole Ecclesiastical system, they consider that table as now obligatory on this Church, and as what will remain so ; unless there should hereafter appear cause to alter it, without departing from the Word of God, or endangering the peace and good order of this Church. They are, however, aware, that reasons exist for making an express determination as to the light in which this subject is to be considered. They conceive so highly of the importance of it, and it is connected with so many questions, both sacred and civil, that they doubt the propriety of entering on it, without maturer consideration than any expected length of the present Session will permit ; and this opinion derives additional weight, both from there being but few of their house present, and from there being several of the churches not represented in this Convention.

It was

Resolved,—That it be made known to the several State Con-

ventions of this Church, that it is proposed to consider of, and determine on, at the next General Convention, the propriety of the following addition to the 8th article of the Constitution of the Church : " No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese or State, and adopted at the subsequent General Convention."

The whole body of Canons was revised and amended. A Pastoral Letter was set forth by the Bishops at the request of the House of Deputies. Resolutions were adopted, urging the propriety, necessity, and duty of sending regularly a deputation to the General Convention; inviting the Church, in States not yet received into union with the Convention, to accede to the Constitution thereof; advising the clergy in States or Territories where the Church is still unorganized to organize and accede to the Constitution; (and taking measures for sending a bishop into the States and Territories where the Church is unorganized). A resolution expressing disapproval of associated rectorships was adopted. It was further resolved "to add thirty hymns to the present number contained in the Prayer Book, provided that a Rubric be annexed thereto, directing that a certain portion, or portions, of the Psalms of David, in metre, be sung at every celebration of divine service." The title of the Office of Induction was changed to "Office of Institution," and its use made permissory. The following concurrent resolutions were adopted:

1. *Resolved*,—That the Ministers of this Church ought not to perform the funeral service in the case of any person who shall give or accept a challenge to a duel.

2. *Resolved*,—That it is the sense of this Church, that it is inconsistent with the law of God, and the Ministers of this Church, therefore, shall not unite in matrimony any person who is divorced, unless it be on account of the other party having been guilty of adultery.

In concluding our notices of this Convention we may quote the words of Bishop White: "On a retrospect of the transactions of this Convention there is entertained the trust that it did not end without a general tendency to consolidate the communion; although, in the course of the business, there had been displayed, more than in any other Convention, the influence of some notions leading far wide of that rational devotion, which this Church has inherited from the Church of England. The spirit here complained of, was rather moderated than raised higher during the session. But it being liable to be combined with schemes of personal consequence, there is no foreseeing to what lengths it may extend in future."*

Only one hundred and sixty-nine names appear on the clergy list, there being no return from Virginia.

* White's Memoirs, p. 208.

THE CONVENTION OF 1811.

In 1811, the Convention met for the first and only time in New-England. Its session, lasting but four days, from May 21st to May 24th, inclusive, was held in Trinity Church, New-Haven. Nine States were represented by twenty-five clerical and twenty-two lay deputies. Delaware, Virginia, and South-Carolina sent no representatives. The Rev. Dr. Isaac Wilkins, of New-York, was chosen President, and the Rev. Ashbel Baldwin, of Connecticut, Secretary, of the House of Deputies. Bishop White preached the opening sermon. The Convention repealed the last (or 46th) of the Canons as codified at the preceding session, "providing for making known the Constitution and Canons," but it enacted no new canons, and its legislation only ratified the constitutional provision respecting changes in the Prayer Book, still in force. The testimonials of two Bishops-elect, Hobart and Griswold, were presented, but owing to the presence of but two bishops, White and Jarvis, the consecration was delayed till the aid of Bishop Provoost could be had, which was with difficulty secured, even in New-York, the place of his residence. The measures proposed for the election and support of a Missionary Bishop for the western frontiers had failed of success, and the subject was committed in

*Ny., Moore & Brewster,
New York,*

the care of the Bishops of Pennsylvania and Virginia. Action was taken, tending to secure the lands in Vermont, belonging to the venerable Society for the Propagation of the Gospel in Foreign Parts, of the Mother Church of England, for the Church's use. The resolution adopted at the last Convention, denying the use of the Burial Service over the bodies of those killed in duel, was modified so as to allow its use in cases where evidence of sincere repentance was exhibited. It was agreed not to take up, at present, the important subject of marriages within certain degrees of consanguinity and affinity. The report of the state of the Church, now first presented, was encouraging, save so far as the Southern States were concerned. In Maryland the Church was "still in a deplorable condition." In Virginia there was "danger of her total ruin." The efforts of the Connecticut Convention to obtain a college charter for the Cheshire Academy were endorsed by resolution of both Houses. A second Pastoral was set forth. One hundred and seventy-eight names appear on the clergy list, no returns being made from Delaware and Virginia.

The Convention had been "held under very serious and well-founded apprehensions that the American Church would be again subjected to the necessity of having recourse to the Mother Church for the Episcopacy ; or else of continuing it without requiring the canonical number, which might be productive of great disorder in future." Happily, on the 29th of May, in Trinity Church in the city

of New-York, the Rev. John Henry Hobart, D.D., was consecrated Bishop of New-York, and the Rev. Alexander Viets Griswold, Bishop of the "Eastern Diocese," comprising the States of Massachusetts, (and afterwards Maine,) Rhode Island, New-Hampshire, and Vermont. The consecration was accomplished by the aid of Bishop Provoost, "although he had never performed any ecclesiastical duty since the consecration of Bishop Moore in 1801."* No little discussion arose in consequence of the omission by the presiding Bishop, at the imposition of hands upon the Bishops-elect, of the words, "In the name of the Father, and of the Son, and of the Holy Ghost." It appeared on investigation that these words formed "no part of the form of the Church of England, under the reign of Charles II.; were never in that of the primitive Church; and are not in the Roman pontifical, at this day."†

* White's Memoirs, p. 209.

† Ibid., p. 215.

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THE CONVENTION OF 1814.

Eleven States were represented at the Convention held in Philadelphia, in 1814. Five bishops and forty-nine deputies, twenty-eight clerical and twenty-one lay, were in attendance. The Rev. Dr. Croes, of New-Jersey, was chosen President of the lower House, and the Rev. Ashbel Baldwin, of Connecticut, Secretary; James Milnor, then a Candidate for Orders, and lately a Member of Congress and a rising politician, was appointed Assistant Secretary. Evidences of a new life appeared at the outset, for both South-Carolina and Virginia were represented, and on the second day of the session the Rev. Richard Channing Moore, D.D., was consecrated Bishop of the latter State.

A lay member of the Church at Lexington, Kentucky, was admitted to the privilege of an honorary seat. It was decided that a clergyman, (the Rev. J. P. K. Henshaw, afterwards Bishop of Rhode Island,) who had removed from the diocese of Vermont subsequent to his election as a clerical deputy, should be admitted to a seat as a member of the Convention. At the instance of the lower House, the celebration of the Lord's Supper was added to the prayers and sermon with which the Convention was to be opened in future. The reprinting of the Journals of the General Convention was or-

dered,* the subject of a Theological Seminary was broached, and the identity of the Church in the United States. "with the body heretofore known by ^{also} ~~two~~ the name of the Church of England" was declared. In a majority of the dioceses the report of the state of the Church was encouraging. But in Delaware the condition was "truly distressing and the prospect gloomy." In Maryland the Church still continued "in a state of depression." In Virginia the Church had "fallen into a deplorable condition;" "in many places her ministers" had "thrown off their sacred profession;" her liturgy "was either contemned or unknown," "her sanctuaries desolate," "spacious temples, venerable even in their dilapidation and ruins," were "now the habitations of the wild beast of the forest." A canon, respecting the appropriation of the Communion Alms, was passed, and the House of Bishops placed on record its opinion "that it was contrary to the design of the canon" (the 19th) "for candidates to read sermons from the places usually considered as appropriated to ordained ministers, or to appear in bands, or gowns, or surplices." The study of the Homilies was enjoined upon candidates for Holy Orders. Standing was recommended as "the more comely posture" during the singing of psalms in

* This order resulted in the appearance, in 1817, of an octavo volume of nearly 400 pages, edited by Bishop White, and published by John Bioren, of Philadelphia, in which were reprinted the Journals of 1785-1814 inclusive, the Canons of 1789-1814, with the Constitution and the Pastorals of 1808, 1811, and 1814. This volume has long since been out of print, and is almost as difficult to obtain as the originals of the Journals which it reproduces.

metre, and the hymns. It was resolved that it would not be proper for the Convention or the House of Bishops "to give their sanction to any work, however tending to religious instruction, or to the excitement of pious affections." On an application for the sanction of the Convention to a proposed addition to the anthem appointed for certain festivals instead of the *Venite*, the determination not to enter into a review of the Book of Common Prayer during this session was expressed. It was resolved that efforts should be taken to make known the Constitution and Canons of the Church and the proceedings of the Conventions. It was recommended that the ecclesiastical authority of each diocese should prepare a report on the state of the Church before the meeting of each General Convention for the purpose of aiding the committee of the House of Deputies appointed to consider this subject. The declaration of identity with the Church of England, concurred in by both Houses, to which reference has been made, was as follows :

same name
It having been credibly stated to the House of Bishops, that on questions, in reference to property devised, before the Revolution, to congregations belonging to "the Church of England," and to uses connected with that name, some doubts have been entertained in regard to the identity of the body to which the two names have been applied, the House think it expedient to make the declaration, and to request the concurrence of the House of Clerical and Lay Deputies therein—That "The Protestant Episcopal Church in the United States of America," is the same body heretofore known in these States by the name of "The Church of England;" the change of name, although not of religious principle, in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of

England, supposing the independence of Christian churches, under the different sovereignties to which, respectively, their allegiance in civil concerns belongs. But that, when the severance alluded to took place, and ever since, the Church conceives of herself as professing and acting on the principles of the Church of England, is evident from the organization of our Conventions, and from their subsequent proceedings, as recorded on the Journals, to which, accordingly, this Convention refer for satisfaction in the premises. But it would be contrary to fact, were any one to infer that the discipline exercised in this Church, or that any proceedings therein, are at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country.*

On an application from the clerical deputies of the Church in Connecticut, for a definition of the phrase in the 40th canon, "or by some other joint act of the parties, and of a minister of this Church," the Bishops expressed the "opinion, that any person duly baptized, in any religious society extraneous to this communion, joining himself to any congregation of this communion, and possessing an interest in its concerns, in consequence of express or implied permission, may be properly entered by the minister on the list of the names of the persons under his parochial care. But the Bishops do not consider themselves as now called upon to consider, whether it may not be expedient to make provision for a more definite mode for the receiving into this Church of persons not baptized within its pale, but joining it on conviction and with fair characters." †

* Perry's Reprint of Journals, I., pp. 431, 432; *vide* also Bishop White's Memoirs of the Church, pp. 221-224.

† Perry's Reprint of the Journals, I., pp. 436, 437; compare Bishop White's Memoirs, p. 217.

A Pastoral was set forth, and, with those preceding it, ordered to be printed in the appendix to the new edition of the Journals, to be published under the editorship of Bishop White. The clergy list showed a slight increase, though Virginia made no report, and the number of names was less than two hundred.

1819.
Present,
The Rev. Dr. Wilkins, N.Y.
Wm. H. Wilmes, Va.

THE CONVENTION OF 1817.

The Convention of 1817 met in New-York, at Trinity Church, continuing in session from the 20th to the 27th day of May, inclusive. The Rev. Dr. Wilkins was elected President, and the Rev. Mr. Baldwin, Secretary, with Rev. John C. Rudd as his assistant. North-Carolina was admitted into union with the Convention. The resignation of the President of the House of Deputies, tendered in consequence of his difficulty of hearing, was accepted, and the Rev. William H. Wilmer, of Virginia, appointed in his stead. The organization of a Theological Seminary was resolved upon, and agents were appointed to solicit funds in its behalf. Three canons were passed—one, permissory in its nature, giving authority to the parishes in Western Pennsylvania and Virginia to place themselves under the jurisdiction of any bishop consecrated for any State or States west of the Alleghanies; another, to govern in the case of a minister declaring his renunciation of the ministry; and a third, for carrying into effect the design of the second rubric before the Communion Office. The bishops placed on record an expression of their disapprobation of worldly and licentious amusements, an effort to secure a similar resolution in the lower House having failed of a direct vote. This minute is as follows:—

The House of Bishops, solicitous for the preservation of the purity of the Church and the piety of its members, are

*Wick
Hil
Bald*

X

induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures of the danger of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things. And especially on the subject of gambling, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency as from the strong temptations to vice which they afford, ought not to be frequented. And the Bishops can not refrain from expressing their deep regret at the information that in some of our large cities so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals.*

The proposal to grant a copyright on the Book of Common Prayer, referred to this Convention by that of 1814, was disallowed. Steps were taken, subject to the decision of the next Convention, changing the time of meeting from May to October. The House of Bishops were requested to designate a standard Bible; a measure taken in consequence of the discovery of a large edition of the Scriptures containing a corruption of Acts 6 : 3, implying a sanction of congregational ordination.† A French version of the Book of Common Prayer, the Psalms in Metre, and Hymns and Offices, was authorized. The following minute was adopted by the Bishops and communicated to the House of Deputies :

The House of Bishops, impressed with the importance of informing the youth and others in the Doctrines, Constitution,

* Perry's Reprint of the Journals, I., p. 494.

† Instead of "whom *we* may appoint over this business," the edition referred to had it "whom *ye* may appoint," etc.

and Liturgy of the Church, deem it their duty to call the attention of the Clergy to the 22d Canon, which enjoins on them diligence in catechetical instruction and lectures. The Bishops consider these as among the most important duties of clergymen, and among the most effectual means of promoting religious knowledge and practical piety.*

The organization of the congregations in the Western States into dioceses was urged, but the union of several States in one convention was pronounced inconsistent with the Constitution. The organization of nineteen parishes in the State of Ohio was reported, and the state of the Church in every diocese, save Delaware, was deemed full of encouragement. The clergy list specifies the age of one clergyman in Virginia as 100, and, without reporting the western laborers, gives two hundred and sixty-two names.

* Reprinted Journals, I., p. 491.

Phila. St. James
May 16th - 24th
8.
27-28
THE CONVENTION OF 1820.

The next Convention met in St. James's Church, Philadelphia, May 16th to 24th, inclusive. Eight bishops and thirty-six clerical, with twenty-seven lay deputies were in attendance, representing fourteen dioceses. The officers of the last Convention were re-elected. The State of Maine, just organized into separate existence, was admitted into union. The transfer of the Theological School from New-York to New-Haven, and the arrangement in detail of its management, officers, course of study, and general plan, occupied the greater part of the session. The concurrence of the House of Bishops in this change of location was accompanied with a unanimous declaration that they did not "mean by this concurrence to interfere with any plan now contemplated, or that may hereafter be contemplated, in any diocese or dioceses, for the establishment of theological institutions or professorships." The state of the Church in each diocese was reported as satisfactory, and in transmitting their report to the Bishops, the Lower House solicited the opinion of the House of Bishops in a Pastoral on the too general custom of administering Baptism privately, and also on the subject of the qualifications of sponsors. The House of Bishops was requested "to take measures for making known any errors or omissions in

the octavo edition of the Book of Common Prayer, published by Gaine in 1793, which was established by the 43d Canon as the standard book, so that they may be avoided or supplied in future editions." Certain "instructions to be observed in editions of the Book of Common Prayer" were adopted by concurrent vote :

1. That special attention be paid to the title-page and table of contents, so that nothing may be omitted or added.

2. That the Book of Common Prayer be distinguished from the Book of Psalms in Metre, the Articles of Religion, and sundry Offices set forth by this Church, viz.:—*The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons ; The Form of Consecration of a Church or Chapel ; A Prayer to be used at the Meetings of Convention ; An Office of Institution of Ministers into Parishes or Churches*—all which are of equal authority with the Book of Common Prayer, but which, when bound up with it, ought not to appear as parts thereof.*

The creation of a General Convention Fund was recommended. Measures were taken for the collection of both General and Diocesan Convention Journals and other documents illustrating our ecclesiastical history. The formation of a missionary society of the Church† was attempted, but in such a way that the scheme came to naught. A joint committee for the "establishment of a standard" by which copies of the Scriptures should be corrected, was appointed. An application for extending the sanction of the Convention to a Selection of Psalms and Hymns, made from the authorized

* Reprinted Journals, I., pp. 557, 558.

† *Vide* Bishop White's Memoirs, pp. 242, 243.

Psalms in Metre and Hymns, was refused. The proposed change of the time of meeting of the Convention was negatived, and a further alteration of the Constitution, giving to each Convention the appointment of the time and place of the next session, was laid over for consideration. The opening sermon by Bishop Moore, of New-York, occasioned discussion. The occasion of this was, as we learn from Bishop White,* "the preacher's having made baptismal regeneration one of the points of his discourse."

The Bishop proceeds :

So far as the duty of a conventional preacher is concerned, the author is of opinion that there should be carefully avoided all questions on which the sense of the Episcopal Church is doubtful ; but it is to be lamented that there should be brought under this head a doctrine which we have been taught to lisp in the earliest repetitions of our catechism ; which pervades sundry of our devotional services, especially the baptismal ; which is affirmed in our Articles also ; which was confessedly held and taught during the ages of the martyrs, and the belief of which was universal in the Church until it was perceived to be inconsistent with a religious theory, the beginning and progress of which can be as distinctly traced as those of any error of popery. †

A canon, requiring the reading of the Pastoral Letters by the clergy to their congregations, was enacted, and another "of the Consecration of Bishops during the recess of the General Convention." The House of Bishops refused to concur in a canon "of the officiating of persons not regularly

* Memoirs, p. 236.

† Ibid.

ordained, and repealing the 35th canon," proposed by the House of Deputies, and communicated the following statement of their reasons for non-concurrence :

The Bishops have found by experience that such ministers in many instances, preaching in our churches and to our congregations, avail themselves of such opportunities to inveigh against the principles of our communion ; and in some instances have endeavored to obtain a common right with us in our property. It is therefore, not from the want of charity to worthy persons dissenting from us, but for the maintenance of such charity, and to avoid collision, that we declare our non-concurrence.

The Church was now rapidly extending on every side, and the clergy list records over three hundred names.

b. 6. 22 - 11. 27 - 10. Phila. S. Peters. vol 30 - 7th ed

THE SPECIAL CONVENTION OF 1821.

124. The affairs of the Theological Seminary occasioned a call for a special Convention, which met in St. Peter's Church, Philadelphia, the 30th of October, and continued in session until the 3d of November, inclusive. Six bishops and thirty-two clerical deputies, representing eleven dioceses, and twenty-seven lay deputies from ten dioceses, were in attendance. The Convention assembled on the call of the presiding Bishop, at the desire of a majority of the bishops, to consider whether any measures should be adopted to secure a legacy of about \$60,000, bequeathed by Jacob Sherred, of the city of New-York, to a seminary which should be founded within the State, either by the General or the Diocesan Convention. As a result, the Seminaries of New-Haven and New-York were consolidated, and the General Seminary of the Church established in the city of New-York. The Bishops were to be trustees *ex officio*; the other trustees were to be nominated by the dioceses, and to be residents within the limits thereof, subject to the confirmation or rejection of the General Convention. Each diocese was entitled to one trustee, and to one additional for every \$2000 contributed in the same to the funds of the Seminary until the sum given amounted to \$10,000, and one additional trustee for every

\$10,000 exceeding. The Seminary had power to establish branches, and one was temporarily in operation in Geneva, Western New-York. At this Convention, the Constitution of the Missionary Society of the Church was perfected. A single canon respecting the Standard Prayer Book was enacted. An interesting report on the errors and omissions of Hugh Gaine's edition of the Standard Prayer Book of 1793 was appended to the Journal, together with a table of the days on which Easter will fall, which has only within the past few years ceased to be of service. The House of Bishops also placed on record their sense of the meaning of the last Rubric in the Communion service in the following important paper:

CONCERNING THE LAST RUBRIC IN THE COMMUNION
SERVICE.

The House of Bishops being informed of what they consider as a great misunderstanding, in various places, of the rubric at the end of the communion service, think it their duty to declare their sense of the same, and to communicate it to the House of Clerical and Lay Deputies.

In the Common Prayer Book of the Church of England, the words in the parenthesis are—"if there be no communion." In the review of 1789, it was put—"if there be no sermon or communion"—and this has been interpreted to mean, that if there be a sermon, what has been called the ante-communion service is to be omitted—Against this construction the Bishops object as follows—

1st. The construction rests on inference; deduced in contrariety to the positive direction—"Then shall follow the sermon." Had an exception been intended, it would doubtless have been expressed positively, as in other rubrics. Further; the rubric in question prescribes that "when there is a communion, the minister shall return to the Lord's table:" which

presumes him to have been there before, in the ante-communion service, unless in the permitted alternative of some other place.

2d. The argument on the other side proves too much, and therefore nothing. It is said of those who urge it, that they conceive themselves bound to use the whole service on a communion day : whereas it should be dispensed with, on the same principle on which it is supposed to be superseded by the sermon. On the other hand, if there being either a sermon or the communion should be thought to warrant the omission ; (can it be, that the convention designed to leave in the book the ante-communion service, with all the collects, the gospels, and the epistles attached to them, to be little more than a dead letter ; never to be used, except on the few occasions, when the (said service is unconnected with either of the said provisions ? For, it is not required to be used, either with the morning or with the evening prayer.

3d. There is a rubric, prescribing the place in the service, at which notice shall be given of holidays, etc. Can it be supposed, that a provision of this sort was intended to be done away, not professedly, but indirectly ? and that even there should be no provision for notifying the communion ?

4th. It is understood, that the morning prayer, and the administration of the communion, were designed to be distinct services, to be used at different times of the day. Probably, at the time of the reformation, the practice was generally conformable to the provision ; and it is said to prevail at present in some places in England. Now, although there is probably no church in the United States of which the same can be affirmed ; yet, why raise a bar against so reasonable and so godly a practice ? an effort for which, would reduce the whole to the sermon ; except, when the communion were to be administered : and then, there would be the latter part of the service only.

5th. The construction casts a blemish on the observance of every festival of our church. To speak in particular of Easter Sunday, Whitsunday, and Christmas day : can it be supposed, that the convention intended to abrogate the reading of the portions of scripture, the most pertinent of any in the Bible ? or that the members of the body were so careless, as not to perceive the effect of the word introduced by them into the paren-

thesis? Neither of these was the case ; although they had not the sagacity to foresee the use which would be made of their super-addition : a use, which may be applied hereafter to the abandoning of the observance of those festivals. For why should the church retain them, after dispensing with whatever is attached to them in the respective services? The remark applies equally to the two days of fasting or abstinence—Good Friday and Ash Wednesday. It is here supposed, that on the former, there are the service and sermons in all our churches furnished with the ministry. But according to the opposite opinion, the sermon dispenses with the recital of the consummation of our Saviour's sufferings, and not only on Good Friday, but on every day of passion week, if there be sermons. Could this have been intended?

6th. There is the magnitude of the change thus made in the liturgy, without the subjecting of the resulting consequences to the consideration of any General Convention : for this is here affirmed without the apprehension of contradiction from any of the surviving members. The most obvious of the consequences, and such as could not have escaped the notice of the least attentive, were, the dispensing with the reading of the Ten Commandments ; the weekly return of which may well be thought to have a beneficial effect on morals ; and the deranging of a selection of passages of scripture, always supposed to have been made with great judgment, and suited to the different seasons of the year. They were of like uses in the church, (before the prevalence of the corruption of the papacy); have withstood, in some measure, its systematic hostility to a general knowledge of the scriptures ; and probably, have prevented a greater enormity of unevangelical error, than what we now find : for although the selections were in Latin, they were at least instructive to the many who understood the language, at a time when even among that description of people, the possession of a Bible was rare. To the present day, they are held in high esteem, not only by our parent church, but by the Lutheran churches of Sweden, of Denmark, of sundry German principalities, and of this country. In some of the European States, the subject of the sermon is expected to be taken from the epistle, or from the gospel for the Sunday. There seems no reasonable objection, in any future review of the Liturgy,

to the making of some abbreviation, suited to the joining of services designed to be distinct ; but there may be doubted the expediency of making so great an inroad as that projected on the service now in question.

7th. The ante-communion service continued to be used as before, by the clergy who were present in the convention, in which it is now imagined to have been dispensed with. It is confidently believed that there was not an exception of an individual ; although, on the other side, the major number must be supposed to have been desirous of the innovation. In the interpretation of a law, immediate practice under it has been held to be a good expositor : especially when, as in the present case, a contrary sense had not been heard of for a long course of years.

The question may occur—why did the convention introduce the words, “ Sermon or,” into the parenthesis ? It was to reconcile the other rubric referred to, with frequent and allowable practice. The said rubric says—“ then shall follow the sermon.” Perhaps, when the service was compiled there was a sermon on every saint’s day, as well as on every principal festival. In modern usage, it has been otherwise : which made it convenient to provide for the minister’s proceeding to the blessing. The parenthesis means, that although there be no sermon, or although there be no communion, the minister shall act as directed by the rubric.

The bishops therefore deem it their duty to express the decided opinion, that the rubrics of the communion service as well as other general considerations enjoin the use of that part which precedes the sermon, on all occasions of sermon or communion, as well as on those festivals and fasts, when neither sermon nor communion occurs.*

We can not better conclude our notice of this brief but eventful Convention than by quoting the closing article of the Constitution of the

* For further notices of this rubric, *vide* Bishop White’s Memoirs, pp. 245, 246.

Domestic and Foreign Missionary Society, adopted at this session :

ART. XII.

It is recommended to every member of this society, to pray to Almighty God, for his blessing upon its designs, under the full conviction that unless he direct us in all our doings with his most gracious favor, and further us with his continual help, we can not reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavors will be successful.

THE CONVENTION OF 1823.

Seven of the ten Bishops of the Church, and forty clerical, with twenty-four lay deputies, representing thirteen dioceses, were in attendance upon the Convention of 1823, in St. Peter's Church, Philadelphia, from the 20th to the 26th of May, inclusive. The officers of the last Convention were re-elected, but the secretary, Rev. Ashbel Baldwin, tendered his resignation, whereupon the Rev. Dr. John C. Rudd was chosen in his place, with the Rev. James Montgomery as assistant. The first business was the reception of the Church in Georgia into union with the Convention. The alteration of the first article of the Constitution, relative to the change of the time and place of meeting, proposed in 1820, was adopted. A joint committee was appointed to report to the next Convention alterations in the Psalms in metre and Hymns. The report of the state of the Church attested a general and healthy growth. Canons on the admission of candidates for orders and prescribing the mode of publishing authorized editions of the Standard Bible were passed. Provision was made for the contingent expenses of the General Convention; and the first Bishop of North-Carolina received consecration.

In the several dioceses, sixty-one candidates for Holy Orders were reported, only eighteen of whom

were at the General Theological Seminary. The House of Bishops commended this Institution as "having been established by the whole body of this Church in General Convention," and as peculiarly demanding "the concurrent solitudes and exertions to be centred on it, of all its members; inasmuch as this Institution, when possessing the combined and efficient support of the whole Church, must be the most effectual means, under Providence, of perpetuating the unity of the Church, in the bond of peace." The supply of clergy was still insufficient. The Bishop of Ohio, with about \$3000 in his hands, for nearly two years, for the support of missionaries in his jurisdiction, had not been able to secure them. The closing of the Branch General Theological Seminary at Geneva, Western New-York, was, notwithstanding, recommended. A joint committee of inquiry respecting the relation of the Church to the various institutions of learning in the country, were further instructed to "report on the practicability of establishing a seminary or seminaries for the education of youth, under the influence and authority of members of the Protestant Episcopal Church." The House of Bishops gave their "opinion" that it was inexpedient "to send a delegate, on the part of the Church as a body, to act on behalf of the same," as desired by the Board of Managers, at a meeting of the Colonization Society, the objects of that society being deemed by the Bishops "more of a political than of a religious nature." Among other documents relating to the history of the Church,

Bishop White presented a volume of original editions of the Journals of General Conventions, 1785–1814, with the following autograph attestation prefixed: “This volume is the only entire collection within my knowledge, of the original Journals of the General Convention, from the beginning, for the space of thirty years. It may be of use in determining on any questions which may arise, concerning any particular of the republication of the Journals by John Bioren. Accordingly I deposite it with the Committee appointed by the last General Convention, for the collection of Journals.” *

Upwards of three hundred and sixty clergy are recorded in the clergy list.

* This interesting volume is still preserved among the archives of the Church, at present in the keeping of the author. Its value has lately been proved in settling the question, in the absence of MS. authority, as to an alleged typographical error in the 2d Article of the Constitution. *Vide* Vinton's Manual on Canon Law, pp. 190, 191; and compare Journal of Gen. Conv., 1871, pp. 22, 33, 34. In the recent reissue of the General Convention Journals, published under the authority of the Convention, the present year (1874), this volume has been made use of, together with Bishop White's corrected copy of Bioren's edition, to secure a perfect text.

St. Peter's Church, Philadelphia. Nov. 7-15
No. 15 - 12
Ch. 44. Lay 31

THE CONVENTION OF 1826.

Mississippi claimed admission at the Convention which was in session, November 7th to 15th, inclusive, in St. Peter's Church, Philadelphia. Fifteen dioceses were represented by forty-four clerical deputies, and twelve dioceses by thirty-one laymen, while seventy-five clergymen and candidates for orders, not members, are recorded as in attendance at this session. The resolutions introduced by Bishop Hobart, with the design of securing uniformity in the use of the Ante-Communion Service, at the expense of a slight abbreviation of portions of the daily prayer, and also proposing alternate forms in the Confirmation Office, formed a marked feature in the discussions of this Convention. Their importance justifies their presentation in full.

On motion of the Right Rev. Bishop Hobart, *resolved*, that the House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:—

The House of Bishops, deeply solicitous to preserve unimpaired the Liturgy of the Church, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the communion office, which is commonly called the *ante-communion*, do *unanimously* propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several State Conventions, in order to be acted upon at the next General Convention, agreeable to the eighth article of the Constitution.

1. *Resolved*, that in "The order how the Psalter is appointed to be read," the following be added to the fourth paragraph—"or any other psalm or psalms, except on those days on which proper psalms are appointed:"—so that the whole paragraph will read as follows:—"The minister, instead of reading from the Psalter as divided for daily morning and evening prayer, may read one of the selections set out by this Church, or any other psalm or psalms, except on those days on which 'proper psalms' are appointed."

2. *Resolved*, that in "The order how the rest of the Holy Scripture is appointed to be read," the following be inserted after the fifth paragraph:—"The minister may, at his discretion, instead of the entire lessons, read suitable portions thereof, not less than fifteen verses. And on other days than Sundays and holy days, in those places where morning and evening prayer is not daily used, he may read other portions of the Old and New Testament, instead of the prescribed lessons; it being recommended that, unless circumstances render it inexpedient, on the stated prayer-days of Wednesdays and Fridays, the lessons for those days, or for one of the intervening days, be read."

The Bishops, in the use of the office of Confirmation, finding that the preface is frequently not well suited to the age and character of those who are presented for this holy ordinance, *unanimously* propose the following resolution:—

3. *Resolved*, that after the present preface in the office of Confirmation, the following be inserted, to be used instead of the former, at the discretion of the Bishop:—"It appears from holy Scripture, that the apostles laid their hands on those who were baptized; and this ordinance, styled by the Apostle Paul, the 'laying on of hands,' and ranked by him among the principles of the doctrine of Christ, has been retained in the Church, under the name of *Confirmation*; and is very convenient, and proper to be observed, to the end that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being, in other respects, duly qualified, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same, and also promise, that by the grace of God, they will evermore endeavor themselves faithfully to observe

such things as they, by their own confession, have assented unto."

And to correct the injurious misapprehension, as to the meaning of certain terms, in the first Collect in the office of Confirmation, the Bishops *unanimously* propose the following resolution:—

4. *Resolved*, that after the first collect in the office of Confirmation, the following be inserted, to be used at the discretion of the Bishop, instead of the first collect, "Almighty and everliving God, who hast vouchsafed, in baptism, to regenerate these thy servants, by water and the Holy Ghost; thus giving them a title to all the blessings of thy covenant of grace and mercy, in thy Son Jesus Christ, and now dost graciously confirm unto them, ratifying the promises then made, all their holy privileges; grant unto them, we beseech thee, O Lord, the renewing of the Holy Ghost; strengthen them with the power of this divine Comforter; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen."

And whereas, in the opinion of the Bishops, there is no doubt as to the obligation of ministers to say, on all Sundays and other holy days, that part of the communion office which is commonly called the ante-communion, yet as the practice of some of the clergy is not conformable to this construction of the rubrick on this point, the House of Bishops propose the following resolution:—

5. *Resolved*, that the following be adopted as a substitute for the first sentence in the rubrick, immediately after the communion office:—

"On all Sundays and other holy days, shall be said, all that is appointed at the communion, unto the end of the Gospel, concluding divine service, in all cases when there is a sermon or communion, and when there is not, with the blessing."

In these resolutions, after no little debate, the House of Deputies concurred. It should be noted,

as we learn from Bishop White,* “that the proposal for abbreviation, as at first sent by the Bishops, contained the limiting of the use of the Litany to seasons and days especially appointed for humiliation. This occasioned so great a sensation in the House of Clerical and Lay Deputies, that the Bishops tacitly withdrew their communication and then presented it in the form in which it now appears on the Journal.”

“In the House of Clerical and Lay Deputies, there were not a few of the objectors who would have found no difficulty as to the proposed alterations in the service, had they not been combined with a rubric, considered as requiring the recital of the ante-communion service more explicitly than before. There was an endeavor to divide the two subjects; but this was impossible, as they constituted but one proposal from the Bishops. In consequence of the adoption of the whole instrument, the sense of the House of Clerical and Lay Deputies is now declared in favor of what the Bishops have all along declared, and that unanimously, to be the meaning of the rubric, pronounced by so many to be dubious.” †

In the House of Deputies it was

Resolved, That the Psalms and Hymns in metre are not, in the opinion of this House, a part of the Book of Common Prayer, or offices of the Church. Provided, nevertheless, that they shall be of authority and binding until duly altered or amended.

* Memoirs, p. 52. † Bishop White's Memoirs, p. 53.

It was further resolved by concurrent vote, that it be made known to the several State Conventions of this Church, that it is proposed to consider of, and determine on, at the next General Convention, the propriety of altering the second clause of the eighth article of the Constitution of the Church, by adding the words, *or the articles of religion*, after the words "other offices of the Church."

Art
p 14

The object of this was to place the "Articles of Religion on the same footing with the Liturgy, in respect to any alterations which may be proposed."*

A single canon was enacted, requiring three years candidateship previous to ordination. Four hundred and fifty names appear on the clergy list.

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* Bishop White's Memoirs, p. 55.

S. James, Phila.

Aug 12-20

THE CONVENTION OF 1829.

Seventeen dioceses, represented by forty-seven clerical deputies, and thirty-seven lay deputies, from fifteen dioceses, with nine Bishops, made up the Convention of 1829, which met in St. James's Church, Philadelphia, August 12th to 20th, inclusive. Of the clerical deputies composing the Lower House, nine were afterwards raised to the Episcopate—A. Potter, B. T. Onderdonk, Kemper, Hopkins, Johns, Stone, Cobbs, Green and Gadsden. The Rev. Dr. Wyatt was chosen President of the House of Deputies, and the Rev. Dr. B. T. Onderdonk was re-elected Secretary, with the Rev. Wm. Cooper Mead as his assistant. Two new dioceses, Kentucky and Tennessee, were admitted into union with the Convention. Virginia applied for the consecration of the Rev. William Meade, D.D., as "Assistant or Suffragan Bishop." A difficulty, in the way of granting this request, arose from an anomalous limitation of the Episcopal authority of the assistant bishop to the lifetime of the Bishop he was to aid. After a prolonged discussion, the testimonial was signed, with a declaratory statement that the principle involved in this action of the Virginia Convention was "highly inexpedient and wholly inadmissible."

Article 8 of the Constitution was finally altered

by adding the words *or the Articles of Religion*, after the words "other offices of the Church." The House of Deputies requested of the House of Bishops the expression of their opinion as to the proper postures to be observed in the Communion Office, with a view of securing uniformity in the celebration.

The changes in the Liturgy, introduced by Bishop Hobart in 1826, having been almost unanimously condemned in the State Conventions, were, on the Bishop's own motion, "dismissed from the consideration of the Convention." The "deficiency in the number of the clergy" occasioned attention and elicited resolutions in both Houses and received attention in the Pastoral Letter issued by the bishops. Vermont reported with respect to the lands formerly belonging to the venerable Society for Propagating the Gospel in Foreign Parts, "that all the material points of law had been settled in favor of the Church." An African Mission School, to prepare young men of color for usefulness in the colony at Liberia, had been established (1828) in Hartford, Conn. In Pennsylvania, an assistant Bishop (H. U. Onderdonk, D.D.) had been consecrated, after a struggle in which the diocese had "not escaped its share of the agitation usually incident to the management of elections, whether in Church or State." Virginia reported arrangements for the permanent establishment of the Theological Seminary of the diocese. The establishment of scholarships in the General Seminary was recommended to the Church, and the sending of a missionary to Liberia advised.

(The copy-right of the Hymns served to render a special assessment of one dollar for each clergyman, for the expenses of the Convention, unnecessary.) Seven canons were passed, meeting the case of ministers coming from the denominations; of offenses; of renunciations of the ministry; of clerical removals; of assistant bishops; respecting churches in which Divine Service is celebrated in foreign languages; and of parish boundaries. Over five hundred clergymen were reported in the clergy list.

THE CONVENTION OF 1832.

Thirteen bishops, fifty-one clerical, and thirty-eight lay deputies, representing twenty-one dioceses, made up the Convention of 1832, which convened in St. Paul's Chapel, in the city of New-York, October 17th, and continued in session until October 31st. The Rev. Dr. Wyatt was elected President of the House of Deputies, and the Rev. Dr. Anthon, Secretary. Four Bishops, Hopkins, B. B. Smith, McIlvaine, and G. W. Doane, received consecration at its close, and the chief interest of the session centred in the grave question which arose, touching the resignation, by Bishop Chase, of the Episcopate of Ohio.

The action of the two Houses in this important matter was not concurrent. We give the resolution adopted by the House of Bishops, which, with the accompanying "protestation," failed of securing the concurrence of the House of Deputies:

Resolved, As the sense of this Convention, that the Right Rev. Philander Chase, considering himself to have resigned the jurisdiction of the Diocese of Ohio, having removed from that State to the Territory of Michigan, and renounced the Episcopal charge of the Diocese of Ohio, an exigency of the Church in that Diocese has thus been occasioned, and has existed since the 5th of September, 1832, for which this Convention see no way in which provision can be duly made, but by the consecration of another Bishop for that Diocese.

On motion, the following protestation was ordered to be annexed to the above resolution, viz.:

The House of Bishops beg leave to inform the House of Clerical and Lay Deputies, that in adopting the foregoing resolution, they feel impelled to add their solemn protestation against its being drawn into a precedent on any future occasion.

The Bishops are deeply impressed with a consideration of the evils which may result to the Church, from the capricious and unregulated resignations of Episcopal jurisdiction. They are of opinion that the acts of the Right Rev. Bishop Chase, by which he has relinquished the Episcopate of the Diocese of Ohio, and removed to a territory beyond the organized jurisdiction of this Church, are not warranted by any regulation of the Protestant Episcopal Church in the United States, nor by any general usage of the Church; yet, inasmuch as they have been performed without any positive law of this Church to the contrary, as we can devise no way of reconciling the Right Rev. Bishop Chase and the Diocese of Ohio, and as the House of Bishops are earnestly desirous of restoring peace to that Diocese, they are ready to concur in the necessary and proper measures for consecrating a successor to Bishop Chase in the Episcopate of Ohio.

The House of Bishops hope that the House of Clerical and Lay Deputies will concur with them in this protestation, and in the passage of a Canon prohibiting Episcopal resignations, except on great and urgent occasions, and regulating the manner in which they shall be made, and also designating the ecclesiastical body to whose approval they shall be subjected.

In place of the above, the House of Deputies adopted the following resolutions:

Resolved, That the Right Rev. Philander Chase, having relinquished and abandoned the Episcopal charge of the Diocese of Ohio, and removed from the said State, this House does consider the Episcopate, of Ohio as vacant. And whereas, the Diocese of Ohio having, by the dereliction of the said Right Rev. P. Chase, been deprived of Episcopal services since the 9th day of September, 1831, the Convention thereof did, on the

7th day of September, 1832, by a majority of the voices of the Clergy and of the Laity duly assembled, nominate and elect the Rev. Charles P. McIlvaine as Bishop of the said Diocese, and the testimonials touching the said election have been duly certified to this House, with the view to their taking the necessary steps toward the consecration of the said Rev. C. P. McIlvaine as Bishop of Ohio, agreeably to the Canons in such case made and provided ; and whereas, in the opinion of this House, the welfare of the Church requires that the State of Ohio should not continue longer destitute of the services of a Bishop. Therefore—

Resolved, That this House will now proceed to consider and sign the testimonials in behalf of the Rev. Charles P. McIlvaine, as Bishop of Ohio, aforesaid.

Resolved, That it is not the intention of this House, by any proceeding on this occasion, to sanction the principle that a Bishop can resign of his own will, with or without the consent of his Diocese.

The result in both Houses was the same. The testimonials were approved, and the consecration of Dr. McIlvaine took place. The Bishops declined to exercise a visitatorial power in their aggregate capacity, with respect to the institutions at Gambier, Ohio. It was in connection with the four-fold consecration at this Convention that the following “Rule of the House of Bishops” was adopted, viz. :

The senior Bishop of the Church present at any general Convention, is the presiding Bishop in the House of Bishops.

The senior Bishop of this Church is the presiding Bishop for all other purposes contained in the Canons.

The senior Bishop of this Church present at any consecration of a Bishop, is the presiding Bishop for that solemnity.

Seniority among the Bishops is according to the time of the consecration of each Bishop.

In response to a request made by the House of Deputies at the preceding Convention, the Bishops

placed on record, and ordered to be communicated to the other House, their opinion as to the proper postures to be observed in the celebration of the Holy Communion, as follows :

The House of Clerical and Lay Deputies, having at the last Convention requested the House of Bishops to express their opinion as to the proper postures to be used in the Communion office, with a view of effecting uniformity in that respect, during its celebration, and the request having been then ordered to lie on the table for future consideration, the House of Bishops now communicated to the House of Clerical and Lay Deputies the opinion thus requested of them, as follows :

First, with regard to the officiating priest, they are of opinion that as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit : in all parts, including the ante-communion and post-communion, except the confession, and the prayer immediately preceding the prayer of consecration.

Secondly, with regard to the people, the Bishops are of the opinion that they should observe the kneeling posture during all the prayers and other acts of devotion, except the *Gloria in excelsis*, when standing is required by the rubric, and except, also, during the allowed portion of the Hymns in metre, when the analogy of our services requires the same posture. The same analogy, as well as fitness of posture for the succeeding private devotions, which are required alike by propriety and godly custom, supposes *kneeling* as the posture in which to receive the final blessing.

Analogy, also, and the expression at the close of the shorter exhortation immediately preceding the confession, as well as the rubric before the confession, which suppose the posture of kneeling to be *there* assumed, indicate that that exhortation, and the longer one immediately preceding, should be heard by the people *standing*.

The postures, therefore, proper to be observed by the people, during the Communion office, the Bishops believe to be as follows :

Kneeling during the whole of the ante-communion, except the epistle, which is to be heard in the usual posture for hearing the Scriptures, and the gospel, which is ordered to be heard standing.

The sentences of the offertory to be heard *sitting*, as the most favorable posture for handing alms, etc., to the person collecting.

Kneeling to be observed during the prayer for the Church militant.

Standing during the exhortations.

Kneeling to be then resumed, and continued until after the prayer of consecration.

Standing at the singing of the hymn.

Kneeling, when receiving the elements, and during the post-communion, or that part of the service which succeeds the delivering and receiving of the elements, except the *Gloria in excelsis*, which is to be said or sung *standing*. After which the congregation should again *kneel* to receive the blessing.

The House of Bishops are gratified at the opportunity afforded them by the above noticed request of the House of Clerical and Lay Deputies, of contributing to what they hope will be perfect uniformity in all our churches in the matter now before them.

A "declaration," correcting an error in one of the offices of the Church contained in the Book of Common Prayer, was adopted by the Bishops, as follows:

There occurring in the office for receiving into the congregation children already baptized, according to the form of private baptism, the following question to the Sponsors, and answer to be made by them, viz. :

Minister. Wilt thou be baptized in this faith?

Ans. That is my desire.

Which mistake doubtless arose from inadvertency, the House of Bishops hereby declare that it should be regarded as on the same footing with typographical errors, and should be corrected in future editions of the Prayer Book.

Two changes in the rubrics of the Prayer Book were adopted for final action at the following Convention, the first being a proposal "to alter the Rubric before the 'Selections of Psalms,' so as to read, 'The following selections of Psalms, or any one or more Psalms, or any portions of the 119th Psalm in the Psalter, may be used instead of the Psalms for the day, at the discretion of the minister.' And that the fourth paragraph of the 'Order how the Psalter is appointed to be read' be erased.'" And the second, "to alter the last Rubric before the Communion Service by substituting the word '*right*' for the word '*north*.'"

It was also "proposed for adoption at the next General Convention, to insert the following Rubric after the 'Prayer to be used at the Meetings of Convention:'

1832
"During the period of the session of any General or Diocesan Convention, the above prayer may be used by all congregations of this Church, or of the Diocese concerned; the clause '*here assembled in thy name and presence*' being changed to '*now assembled in thy name and presence*;' and the clause, '*govern us in our present work*' to '*govern them in their present work*.'

And it was further proposed for adoption at the next General Convention to insert the said Prayer and Rubric at the end of the Prayers upon several occasions to be used before the two final prayers of morning and evening service."

The whole body of the Canons was revised, and set forth with alterations and amendments.

The Selections from the Psalms in metre, with

the Hymns still bound with the Book of Common Prayer, were set forth, with the following "ratification :"

This Book of Psalms in Metre, selected from the Psalms of David, with Hymns, is set forth and allowed to be sung in all Congregations of the said Church, before and after Morning and Evening Prayer, and also before and after Sermons, at the discretion of the minister. 1832

And it shall be the duty of every minister of any Church, either by standing directions, or from time to time, to appoint the portions of Psalms which are to be sung.

And further, it shall be the duty of every minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his Church. And especially, it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the Sanctuary.

Alabama and Michigan were admitted into union with the Convention. 1832

A proposed amendment of Article 2 of the Constitution was indefinitely postponed. It was proposed to amend the article as follows :

ARTICLE II.

The Church in each State shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of *two* or more deputies, not exceeding *ten* of each order, chosen by the Convention of the State, *according to the following ratio : Every Diocese shall be entitled to one Clerical and one Lay Deputy ; and to one additional Clerical Deputy for every eight Clergymen actually residing in such Diocese ; and to one additional Lay Deputy for every twelve parishes belonging to the Convention of the same ; and in all questions, when required by the Clerical and Lay representation from any State, the decision shall be by orders ; and a majority of each order*

shall be necessary to constitute a vote of the House. If the Convention of any State should neglect, or decline to appoint, etc.

A French translation of the Prayer Book was approved and made the "Standard." A canon on Episcopal resignations was adopted.

A special canon, authorizing the formation of a South-western diocese, consisting of the dioceses of Mississippi and Alabama, with the clergy and churches of Louisiana, was passed by both Houses. Nearly six hundred clergymen are reported as ministering at the altars of the Church, and the Journal, for the first time, has a set of tables, giving abstracts of the diocesan reports.

THE CONVENTION OF 1835.

The Convention of 1835, which met in St. Peter's Church, Philadelphia, from August 19th to September 1st, inclusive, ranks among the most important of the Conventions, whether we regard the far-sighted wisdom of its enactments or the broad principles underlying every marked decision to which it arrived. Fourteen bishops and one hundred and fourteen deputies, sixty-nine clerical and fifty-one lay, representing twenty-one dioceses (all, in fact, but one, Mississippi), composed this body. The Rev. Dr. Wyatt was re-elected President, and the Rev. Dr. Anthon, Secretary of the House of Deputies. The venerable Bishop White presided in the House of Bishops. Illinois, with the Rt. Rev. Philander Chase, D.D., as its Bishop, was received into union. Louisiana and Indiana, applying for the same, were refused, in neither case having a sufficient number of clergy or churches to warrant a diocesan organization. (The Constitution of the Board of Missions was established, making every baptized member of the Church a member of its missionary organization). Provision was made for Missionary Bishops, and for the division of dioceses. Rev. Dr. Kemper was elected Missionary Bishop of the North-west, and Dr. Hawks for the South-west. A German version of the Prayer Book

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51
12

was authorized. The Rev. Dr. Hawks was appointed conservator of the historical documents of the Church, and his personal gift of a large and valuable collection of illustrative matter of this nature is placed on record. The discontinuance of the use of the Collect and Lord's Prayer before the sermon was recommended, and the people were advised to say *with*, instead of *after* the minister, the Confession. The Committee of the Bishops (Griswold, Brownell, and Otey), who made this recommendation, added the following expression of their opinion :

It is also the opinion of your Committee that, in those parts of the Liturgy in which the minister and people unite in saying the whole, as in the Confessions, the Creeds, the Lord's Prayer, the *Gloria in excelsis*, the Trisagion, and the last Prayer for Ash-Wednesday, the word "Amen" should be printed in Roman letters, and the minister unite with the people in saying it ; and that in all cases where the word "Amen" is the response of the people to what the minister alone says, it should be printed in italics.

An effort to secure the republication of the journals of the early Conventions was inaugurated, and a committee appointed to procure the publication of an edition of the Bible according to the "Standard." A plan of a General Education Society was discussed, and its further consideration postponed. The details of the plan are spread upon the pages of the appendix of the Journal. Provision was made for the division of the larger dioceses, and an alteration of the second article of the Constitution proposed for subsequent approval. There was also provision made for the consecration of foreign

missionary bishops, when such a measure should be deemed expedient. Measures were taken for securing a version of the Prayer Book in German. The proposal of the last General Convention to alter the rubric before "The Selection of Psalms" was not adopted, but the change in the rubric before the Communion Office, substituting the word "*right*" for "*north*," was made by concurrent vote. 183 Seven hundred and sixty-three clergymen were reported, and the closing act of the House of Bishops was to place on its minutes a record of grateful acknowledgment of the "presence and counsel of the venerable presiding Bishop," then eighty-four years old, and in the forty-ninth year of his Episcopate.

THE CONVENTION OF 1838.

Bishop Griswold presided in the House of Bishops at the Convention which met in St. Peter's Church, Philadelphia, from September 5th to September 17th, inclusive, 1838. The father of the American Episcopacy in the English line, the venerable William White, D.D., Bishop of Pennsylvania, had passed away during the interval between this and the last Convention. Sixteen bishops and one hundred and thirty-five deputies, seventy-five clerical and sixty lay, composed the Convention, which continued in session for eleven days. Three dioceses, Indiana, Florida, and Louisiana were admitted. Bishop Polk was nominated to the Missionary Bishopric of the South-west. The division of the diocese of New-York was ratified, the constitutional amendment providing for the division of dioceses, proposed at the last Convention, having been formally approved. The words, "Unless the Table gives some day in the month of March for it, for in that case the day given by the Table is the right day," were added to the note on the Table of Movable Feasts, notice of the proposed addition having been made known as the canons required. The republication of the journals of previous conventions with the Pastoral Letters was again urged. The diocese of New-Hampshire

had permission to withdraw from the Eastern diocese. A proposition to make the time of meeting of General Convention once in *seven* years was laid on the table. A proposed alteration of Article 6 of the Constitution, in relation to the mode of trying clergymen, was laid over for consideration at the next meeting. The whole subject of ecclesiastical trials was referred to a joint committee. Both Houses placed on record expressions of their grateful memory of the long and faithful services, the piety, purity, and moderation of the late Bishop White. The necessity of the requirement of letters dimissory from clergymen coming from abroad was brought before the House of Bishops, and the presiding bishop instructed to enter into correspondence with the Archbishops of Canterbury and Armagh, the Primus of Scotland, and the Colonial Bishops, for the purpose of securing concert of action in this matter. The Convention adopted as a "standard" a stereotyped edition of the Prayer Book published in Philadelphia. It also enacted the following rules to be observed in printing all future editions of the Book of Common Prayer, namely :

I. The words, "Let us pray," to be always printed in the same type with the prayers.

II. The word "Amen," to be printed in the Roman character, besides in the cases mentioned in the action of the House of Bishops, as recorded in the minutes of the proceedings of that House, on the 29th of August, 1835, in the following cases, namely :

1. After the baptismal act, "N. I baptize thee," etc., in each of the baptismal services.

2. After the sentence in the marriage service, commencing, "With this ring," etc.

3. After the sentence in the same service, commencing, "For as much as M. and N.," etc.

4. After the sentence pronounced by the Bishop, at the laying on of hands in the ordination of Deacons and Priests.

It being understood by this Convention, that the word "Amen," in the above cases, is not properly a response, but proper to be used only by the party required to say the words to which it is attached.

III. The rubric in the Institution Office, commencing with the words, "If any objection," etc., to be printed in three paragraphs, as follows:

"If any objection," etc., to the word "service."

"No objection," etc., to the word "institution."

"And then shall," etc., to the end.

And whereas, there is a difference in different editions of the Prayer Book, in the mode of printing the word Amen, after the words used by the Bishop at the laying on of hands in confirmation, therefore,

Resolved, As the sense of this Convention, that in this case the word "Amen" should be printed in the Italic character, as being properly a response.

The Rev. Drs. S. F. Jarvis and F. L. Hawks were appointed Historiographers, and the report of the latter, detailing his successful efforts in England in securing transcripts of important documents from the archives at Lambeth, Fulham, and the office of the Society for Propagating the Gospel in Foreign Parts, is placed in the appendix. Canons requiring a delay of six months before the admission of ministers of the denominations, and prohibiting a candidate for orders from accepting the office of deputy to Convention, were passed. Nine hundred and fifty-one clergy were reported in the clergy list.

CONVENTION OF 1841.

In 1841 the Convention met in New-York, in St. Paul's Chapel, and continued in session from October 6th to October 19th, inclusive. The House of Bishops contained twenty-one members. Twenty-seven dioceses were represented. One hundred and thirty-six deputies were in attendance, seventy-nine clerical and fifty-seven lay. Bishop Griswold presided in the House of Bishops; the Rev. Dr. Wyatt was re-elected President, and the Rev. Dr. Anthon, Secretary of the House of Deputies. The latter shortly gave place to the Rev. Dr. William Cooper Mead. Western New-York sent its first deputation, and Missouri was admitted into union. At this session Bishop Lee, of Delaware, received consecration, and the Rev. Dr. John A. Vaughan was elected to the foreign Missionary Bishopric of Cape Palmas, and the Rev. Dr. Nicholas H. Cobbs to the Episcopate of Texas. Neither appointment was consummated. Canons respecting absentee clergymen, the election of a Missionary Bishop to a diocesan Episcopate, the trial of Bishops, foreign clergymen desiring to officiate in our church, and a Treasurer, were enacted. The duty of providing more ample free sittings, in view of the rapid increase of the population of the country, was urged upon the Church by

concurrent vote. For the first time a memorial was presented opposing the admission of two of the clerical deputies from New-York to seats, in consequence of alleged informalities attending the election; but this claim was disallowed, as was also some objection urged against the deputies from Delaware. The question of requiring one year's probation, or instead, six months, on the part of candidates for orders, who had been "ministers, or licentiates or students of theology, among other religious denominations," occasioned no little discussion, and gave rise to a majority and minority report from the Committee on Canons, the former advocating the longer, and the latter the shorter term. We append extracts from each:

The existing state and circumstances of that branch of the Church Catholic to which we belong, in connection with the present religious condition of our country, your committee believe, with very many of their brethren, the Bishops, the clergy, and the laity, imperatively require increasing carefulness and caution in the admission of persons to her ministry, if its purity is to be maintained, and its greater efficiency secured. And while they think such carefulness and caution essential in the case of candidates for the sacred office, born, nurtured, and educated in the bosom of the Church, they can not but regard the same as especially and urgently demanded in the case of those aspiring to her ministry, who, up to a comparatively recent period, have belonged to religious denominations whose attitude and action are adverse to our doctrines, discipline and worship, and who have, for a longer or shorter period, officiated as ministers among such denominations. One year, they believe, can not be reasonably regarded as an unnecessary term of probation, nor more than requisite to enable the constituted authorities of the Church to obtain such knowledge of the character and conduct, the spirit, temper,

and qualifications of such candidates, and their general "aptness and meetness to exercise the ministry duly to the honor of God and the edifying of the Church," as shall secure her from the intrusion of unworthy, pragmatistical, or inefficient persons. And less time, they humbly conceive, would scarcely be sufficient to afford an opportunity to such candidates themselves, to form a right estimate of the motives and principles which induce an ecclesiastical change of such vital importance, and lead them to seek admission into the ministry of a Church, whose peculiar claims they may have hitherto, and all their lives long, been taught to repudiate, and whose distinctive principles and mode of worship they may have more or less regarded, and perhaps in common with a majority of those whom they abandon, stigmatized as serious and dangerous errors.

The minority of the Committee, the Rev. Drs. George Burgess and Francis H. Cuming, and Mr. Archer Gifford, expressed themselves

constrained to oppose the proposed change in the Canon, as it involves a great change in the policy which has been hitherto observed, both in the Church of England and in this Church, with regard to the admission of separatists from its communion. That policy, in their judgment, has always been, to render the way of return easy and honorable. (It has raised no unnecessary obstacle, required no painful humiliation; but opened, to their widest extent, every gate of the sanctuary. It was founded on the rule that, as we have freely received, so shall we freely give, and on the principle that secondary considerations, however serious, should never outweigh so vast a blessing as unity. To this policy the Church has probably owed many of its best servants, who have come in from the ranks of dissent; such, in England, as Reynolds and Tillotson, Secker and Butler; such, in America, as many of its most valued clergy, and more than one of its most revered prelates.) The undersigned can not think that it is wise to change this policy now, when an immense harvest calls for laborers, and multitudes without the Church need little more than an invitation and an opportunity to enter. (A delay of six months is sufficient security against sudden, fickle, or premature action.) To

require a longer delay, without any reference to qualifications, would seem to declare that the Church wished to impose a penance or penalty upon this class of candidates, or else, that she would gladly exclude them always. And if it be important that they who preach the Gospel, should preach it under the Apostolic commission, the undersigned can not conceive how that commission can be withheld systematically for any period, not absolutely necessary for the safety of the Church ; withheld from a whole class of men, as such, without the slightest regard to their individual qualifications, except at the hazard of incurring a responsibility so awfully serious, that they are unwilling to share it.*

June
 Bishop Polk was nominated by the House of Bishops to the Episcopate of Louisiana, agreeably to the request of that diocese that the General Convention should elect its bishop ; in which action of the Bishops, the House of Deputies unanimously concurred. *The spiritual condition of the Jews received attention, and the Board of Missions were urged "to mature and adopt such measures as may be proper for bringing them to the unity of the faith, the bosom of the Church of God, and the saving knowledge of the Messiah." It was proposed for final action at the next Convention "to erase the words 'Associated Rector,' and also the word 'State,' wherever they occur in former editions of the Institution office." It was also proposed for similar final action to add a tenth article to the Constitution respecting the consecration of Bishops for foreign countries. The cause of Christian education in connection with the institutions of the Church was recommended to the various dioceses. Majority

* Journal of Convention, 1841, pp. 67-70.

and minority reports on the subject of marriages prohibited by the law of God—the former (Bishops Griswold and Brownell) adverse to legislation; the latter (Bp. H. U. Onderdonk) proposing the enactment of the English table of prohibition, and the penalty of suspension of from two to seven years of the officiating clergyman in cases of violation—were ordered to be entered on the minutes.* The introductory volume of Ecclesiastical History prepared by the Rev. Dr. Samuel Farmar Jarvis, Historiographer, was approved and commended by the Bishops to the patronage of the Church. A registrar of the House of Bishops was appointed. Further efforts were reported for securing a republication of the journals of previous Conventions with the Canons and other documents. A committee was appointed to report a standard Prayer Book, and instructed to restore certain words omitted in the Institution office. A proposed Canon “Of Deacons not licensed to Preach,” was referred to the next Convention. The correspondence between the presiding Bishop, and the Archbishop of Canterbury and other foreign prelates, was reported to the House of Bishops, and the letters from abroad are characterized as exhibiting “a spirit of truly Christian love,” “and the readiest mind to co-operate with this Church in the maintenance of Catholic unity, and of all necessary securities in reference to the passing and repassing of the clergy of the several churches for purposes of settlement.” The number of the clergy was now one thousand and fifty-two.

* *Vide* pp. 90, 91 of the Journal.

THE CONVENTION OF 1844.

The Convention of 1844 met in Philadelphia in St. Andrew's Church, and continued in session from the 2d to the 22d of October, inclusive. Twenty-four Bishops, with ninety-three clerical and eighty-four lay deputies, were in attendance. The Rev. Dr. Wyatt was re-elected President of the House of Deputies, and the Rev. Dr. Wm. Cooper Mead, Secretary. Bishop Philander Chase was now presiding in the House of Bishops. In the words of the late Bishop Burgess, of Maine: "The recent resignation and the suspension of one Bishop,* the overhanging rumors which foreboded the trial and suspension of another; the personal discussion which arose out of the election to the Episcopate of Mississippi; the effort to procure a declaration against the doctrine of the Oxford Tracts; the consecration of Bishops Chase of New-Hampshire, Cobbs and Hawks; the nomination of the Missionary Bishops, Freeman, Southgate, and Boone; the renewed, but still unsuccessful attempt, to require a longer delay before the ordination of ministers from other denominations; the inquiry into the state of the General Theological Seminary; and the adoption, not without controversy, of the prin-

* The Rt. Rev. Henry U. Onderdonk, D.D., of Pennsylvania.

ciple of an unlearned Diaconate in certain cases ; all concurred to make this the busiest and the most exciting of all our General Conventions. In its legislation it was guided by the occasions which had, unhappily, sprung up, and its close was followed by the most memorable of all the judicial proceedings of any ecclesiastical tribunal in this land.”* The eloquent defense made by the Rev. Dr. F. L. Hawks, the able and exhaustive debate on the Oxford movement, the adoption of the present Standard Prayer Book, and the missionary spirit of the Convention, were noticeable features in this eventful and lengthy session. The mover of a resolution, “ That the style and title of the Church represented in this General Convention, is the ‘ Protestant Episcopal Church in the United States of America ’ ; and that the practice of omitting its true appellation in printed documents, or of substituting any other, is derogatory to the Protestant character of our Church, and of evil tendency,” offered on the fourth day of the session, had leave to withdraw the same. Several presbyters laboring as missionaries in the Republic of Texas asked for “ such Episcopal supervision as is enjoyed by missionary districts in the United States.” A careful collation of the English and American Prayer Books was suggested by the Diocese of South-Carolina to the Convention. The joint committee appointed to secure the republication of the Journals of the Convention reported the failure of their efforts, and

* The trial of Bishop B. T. Onderdonk, of New-York.

were discharged. The addition of Art. 10 to the Constitution was ratified and confirmed. The various steps of the action of the House of Deputies on the subject of the Oxford movement we give in full :

FIFTH DAY'S SESSION, OCT. 7.

The following preamble and resolutions were offered :

Whereas, in the estimation of many ministers and members of the Protestant Episcopal Church in the United States, serious errors of doctrine have, within a few years, been introduced and extensively promulgated, by means of tracts, through the periodical press, and from the pulpit ; and whereas it is important, for the preservation of the peace and purity of the Church, that such errors, if existing, should be met, and as far as practicable removed, by the action of this Convention.

Be it therefore Resolved, if the House of Bishops concur, That it is desirable to prepare and promulgate a clear and distinct expression of the opinions entertained by this Convention respecting the Rule of Faith, the Justification of Man, the nature, design, and efficacy of the Sacraments, and such other matters as, in view of the foregoing circumstances, may be deemed expedient by the House of Bishops.

Be it further Resolved, That it is desirable that such expression of opinion should originate in the House of Bishops, and receive the concurrent action of this House, and that the House of Bishops be requested to take action accordingly.

The following was offered as an amendment to the above resolutions :

Whereas differences of opinion on subjects deemed of grave importance exist among the members of the Protestant Episcopal Church of the United States : and whereas it is believed that there is common ground upon which those thus differing may meet in harmony and love, as members of our branch of the One Holy, Catholic, and Apostolic Church :

Therefore, *Resolved*, That the House of Bishops be respectfully requested to make a subject of their godly counsel and advice, in their Pastoral Letter, the great principles which dis-

tinguish the Protestant Episcopal Church, on the one hand, from the corruptions of Rome; and on the other, from the other errors of sectarianism.

Pending the discussion on the above resolutions and amendment, the House adjourned.

SEVENTH DAY'S SESSION, OCT. 9.

On motion, The House resumed the consideration of the resolutions and amendment, relating to the supposed introduction of errors of doctrine in the Church, and their promulgation by means of tracts, etc.

The following amendment to the amendment was offered :

Whereas, The minds of many of the members of this Church throughout its union, are sorely grieved and perplexed, by the alleged introduction among them of serious errors in doctrine and practice, having their origin in certain writings, emanating chiefly from members of the University of Oxford in England ; and whereas, it is exceedingly desirable that the minds of such persons should be calmed, their anxieties allayed, and the Church disabused of the charge of holding, in her Articles and Offices, doctrines and practices consistent with all the views and opinions expressed in said Oxford writings, and should thus be freed from a responsibility which does not properly belong to her : Therefore—

Resolved, That the House of Bishops be respectfully requested to communicate with this House on this subject, and to take such order thereon, as the nature and magnitude of the evil alluded to may seem to them to require.

The discussion of the said resolutions and amendments being suspended—

* * * * *

The House adjourned.

EIGHTH DAY'S SESSION, OCT. 10.

On motion, The House resumed the consideration of the resolutions and amendments, relating to the supposed introduction of errors of doctrine in the Church, and their promulgation by means of tracts, etc.

Whereupon the following resolution was offered :

Resolved, That this House will proceed at 12 o'clock M. this day, without further debate, to take the question by *yeas and nays* on the resolutions submitted, in relation to the differences of opinion existing in the Church, and on the several amendments proposed thereto.

To which resolution the following amendment was offered :

Resolved, That the consideration of the said resolutions and amendments be postponed, and made the special order of the day for to-morrow, at half-past 12 P.M.

On motion, *Ordered*, That the said resolution and amendment be laid on the table.

The discussion of the said resolutions and amendments being suspended—

* * * * *

The House adjourned.

THIRTEENTH DAY'S SESSION, OCT. 16.

On motion, *Ordered*, That the special order of the day be suspended to take up the consideration of the resolutions and amendments, relating to the supposed introduction of errors of doctrine in the Church, and their promulgation by means of tracts, etc.

The following substitute for the said resolutions and amendments was offered :

Resolved, That the House of Clerical and Lay Deputies consider the Liturgy, Offices and Articles of the Church sufficient exponents of her sense of the essential doctrines of Holy Scripture ; and that the Canons of the Church afford ample means of discipline and correction for all who depart from her standards ; and further, that the General Convention is not a suitable tribunal for the trial and censure of, and that the Church is not responsible for, the errors of individuals, whether they are members of this Church or otherwise.

Whereupon, the following resolution was offered :

Resolved, That the whole subject under discussion, and the various amendments and substitute, be referred to a select committee of five, with instructions to report thereon immediately.

The President put the question on agreeing to the above resolution, and it was decided in the negative.

The consideration of the proposed substitute being suspended,

On motion, *Ordered*, That when this House adjourns, it adjourns to meet at 7 P.M.

The House adjourned.

THIRTEENTH DAY'S SESSION.

7 o'clock P.M.

* * * * *

On motion, the House resumed the consideration of the substitute offered this morning.

On motion, *Ordered*, That unless the question on the substitute be taken earlier, it shall be taken without further debate at half-past nine o'clock.

The hour named having arrived, the President put the question on agreeing to the said substitute, and it was decided in the negative.

On the demand of the clerical and lay representation from Ohio, the vote of each Order was taken by dioceses, as follows :

Clergy.—Twenty-seven dioceses represented. For the affirmative, 15. For the negative, 8. Divided, 4.

Laity.—Twenty-three dioceses represented. For the affirmative, 11. For the negative, 9. Divided, 3.

The question was then taken on the following amendment, offered on the 9th instant :

“Whereas, The minds of many of the members of this Church throughout its union are sorely grieved and perplexed, by the alleged introduction among them of serious errors in doctrine and practice, having their origin in certain writings emanating chiefly from members of the University of Oxford in England ; and whereas, it is exceedingly desirable that the minds of such persons should be calmed, their anxieties allayed, and the Church disabused of the charge of holding in her Articles and Offices, doctrines and practices consistent with all the views and opinions expressed in said Oxford writings, and should thus be freed from a responsibility which does not properly belong to her : Therefore—

“ Resolved, That the House of Bishops be respectfully requested to communicate with this House on this subject, and to take such order thereon, as the nature and magnitude of the evil alluded to may seem to them to require.”

The President put the question on agreeing to the said amendment, and it was decided in the negative.

On the demand of the clerical and lay representation from Maryland, the vote of each Order was taken by dioceses, as follows :

Clergy.—Twenty-seven dioceses represented. For the affirmative, 8. For the negative, 15. Divided, 4.

Laitie.—Twenty-three dioceses represented. For the affirmative, 11. For the negative, 11. Divided, 1.

The amendment offered on the 7th instant was thereupon withdrawn by the mover.

On motion, *Resolved, That the House do reconsider the substitute offered this morning.*

A division of the said substitute was then requested, and the question was taken on the first clause of the said substitute, as follows :

“ Resolved, That the House of Clerical and Lay Deputies consider the Liturgy, Offices, and Articles of the Church sufficient exponents of her sense of the essential doctrines of Holy Scripture ; and that the Canons of the Church afford ample means of discipline and correction for all who depart from her standards.”

The President put the question on agreeing to the above clause, and it was decided in the affirmative.

The question was then taken on the last clause of the said substitute, as follows :

“ And further, that the General Convention is not a suitable tribunal for the trial and censure of, and that the Church is not responsible for, the errors of individuals, whether they are members of this Church or otherwise.”

The President put the question on agreeing to the said clause, and it was decided in the affirmative.

On the demand of the clerical and lay representation from Ohio, the vote of each Order was taken by dioceses, as follows :

Clergy.—Twenty-seven dioceses represented. For the affirmative, 25. For the negative, 2.

Laity.—Twenty-two dioceses represented. For the affirmative, 18. For the negative, 3. Divided, 1.

The House adjourned.

The long and exciting discussion respecting the consecration of the Bishop-elect of Mississippi, terminated by the unanimous adoption of the following resolutions :

Resolved, That, in the opinion of this House, all proceedings respecting the consecration of the Rev. Francis L. Hawks, D.D., ought to be suspended, until a future Convention of the Diocese of Mississippi shall declare their sense of the subject.

Resolved, That all the documents now before this House, relating to the same, be delivered to the deputies from Mississippi, to be laid before the Convention of the Diocese of Mississippi.

The House of Bishops, in refusing to concur with the House of Deputies in amending the Canon requiring six months' probation from ministers of other religious bodies seeking Holy Orders, so that the term of probation should be twelve months, accompanied their refusal by the following expression of the reasons influencing their decision :

“1. In practice, no ill consequences have as yet resulted from the operation of the Canon as it now stands.

“2. The provisions of the Canon do not restrict the Bishops from requiring the candidate to undergo a longer probation than six months, if it shall be deemed expedient or necessary.

“3. It is believed that the proposed amendment, if adopted, will operate injuriously, in the exclusion of many worthy men from the ministry of the Church.

“4. It is respectfully submitted, that inasmuch as many works have been published by the Bishops and other minis-

ters of this Church, setting forth the claims of Episcopacy to the authority of Holy Scripture and to primitive practice, and containing urgent warnings against the sin of schism, it is not deemed consistent with the principles of this Church, to oppose further obstacles to the reception of men to its ministry, than the necessary guards which prudence, regulated by a sound faith and wholesome experience, may dictate."

Expressions of respect to the memory of the late Presiding Bishop (Griswold) and the Bishop of Virginia (Moore) were adopted. The subject of versions of the Prayer Book in French, German, Welsh, and Hebrew received the attention of the Convention, and a resolution was passed recommending

publishers of the Prayer Book, throughout the Union, to print that portion which embraces the daily Services of the Church, on paper of such quality as will be proportioned to the greater use and wear to which that portion is exposed.

In pursuance of the following report of the Committee on Expenses—

The expenses attendant upon the use of a city Church for the purposes of the General Convention, the nature and character of the assemblies there gathered, and the exciting scenes of popular debates, render, in the judgment of your Committee, the House of God an inappropriate place for our sittings. In any city in which the General Convention is likely to be held, there may be found places less expensive, and better suited to the purposes of the assembly, than the one in which we have now met; and they therefore recommend, that the proper officers of the Convention charged with the preparation for its sittings, take such order as shall prevent the like objections from recurring"—

the accompanying resolution was adopted, and was concurred in by the House of Bishops:

Resolved, That the officers charged with providing a place of meeting for any future session of the General Convention be instructed to select some suitable building used for secular purposes, and not a Church edifice.

The erasure of the words "Associated Rector," and "State," from the Institution Office, proposed at the last Convention, was adopted. An important precedent was established in connection with the discussion of the signing of Dr. Hawks' testimonials, as follows :

Previous to the vote being taken, several deputies asked to be excused from voting, and that their reasons therefor might be entered on the Journal.

The following resolution was offered :

Resolved, That the several deputies asking to be excused from voting on this question, be excused ; and that leave be granted them to enter their reasons therefor on the Journal.

A division of the said resolution was asked for, and that the question be taken on the first clause :

" *Resolved*, That the several deputies asking to be excused from voting on this question, be excused."

The President put the question on agreeing to this clause, and it was decided in the affirmative.

The question was then taken on agreeing to the second clause of the said resolution :

" And that leave be granted them to enter their reasons therefor on the Journal."

The President put the question on agreeing to the said clause, and it was decided in the negative.

Cape Palmas, and parts adjacent in Western Africa, were made a missionary see, and the Rev. Alexander Glennie, of South-Carolina, chosen to the episcopate thereof, and in view of this election a special " Form of Certificate of Assent and Elec-

tion" was adopted for this and similar cases, as follows :

We, whose names are underwritten, do hereby certify to the House of Bishops, that the Rev. _____ having been duly nominated, by the House of Bishops, on the _____ day of _____ to the House of Clerical and Lay Deputies, as a suitable person to be elected a Bishop of this Church, to exercise Episcopal functions in or at _____, a Missionary Station, designated by the House of Bishops, with the concurrence of this House, for that purpose, according to the provisions of Canon VII. of 1844, entitled, "Of Foreign Missionary Bishops," has been elected by the said House of Clerical and Lay Deputies, a Bishop as aforesaid, on this _____ day of _____. And we, the subscribers, do hereby severally signify our assent to the said nomination and election, humbly trusting that the Consecration of the said Bishop-elect will conduce to the edification and enlargement of the Church of Christ.

Done at _____ in General Convention, this _____ day of _____ A.D. _____

It was resolved by concurrent vote—

That the Joint Committee on Canon Law be instructed to inquire and report to the next Convention, as to the expediency of so altering the Constitution, as to reduce the number of deputies to be sent by each diocese to the General Convention ; and also, that the intervals between the sessions of the Convention be more distant.

The House of Deputies adjourned on the 18th day of the session, October 22d ; but the House of Bishops continued their meetings for four subsequent days, the 23d, 24th, 30th, and adjourning on the 31st of October, the last two days' session being held at the General Theological Seminary in New-York, where the Bishops had assembled in exercise of their visitatorial power. Among other matters

receiving attention specially of the House of Bishops is the following :

The Committee [McIlvaine, De Lancey, and Elliott], to whom were referred certain memorials from clergymen and laymen of sundry dioceses requesting an expression of opinion on the part of this House, respecting sundry alleged erroneous doctrines and practices, which are represented as having gained a dangerous currency in the Church, and as being the cause of much perplexity and alarm, respectfully report that they know no way by which more satisfactorily to meet the wishes of the memorialists, than to refer them to the Pastoral Letter, which has just been adopted, and which will soon go forth to the several parishes of this Church.

To this we add with regret, as a part of the Convention history, the following record ; premising that if unfeigned sorrow for the sin, and a humble submission to the sentence of the Church, through a long term of years, coupled with a penitent and trustful death, could blot out this page from the Church's history as fully as they secured in after years the remission of the penalty thus enjoined, we might omit all reference to this sad story.

The Committee* appointed upon the resignation of the Rt. Rev. H. U. Onderdonk, recommend the adoption of the following resolution :

Whereas, the Right Reverend Henry Ustick Onderdonk, D.D., Bishop of the Diocese of Pennsylvania, has made known in writing to the House of Bishops his desire to resign his jurisdiction of the said diocese, with the reasons moving him thereto, and has tendered to this House his resignation of the

* Consisting of Bishops Chase (President), Brownell, Meade, Ives, and Hopkins.

said diocese; and whereas, the House of Bishops having made investigation of the said reasons, and of the facts and circumstances of the case, deem it expedient to accept the said resignation :

Therefore, *Resolved*, That the House of Bishops accept the resignation of the Episcopal Jurisdiction of the Diocese of Pennsylvania, made by the Right Reverend Henry Ustick Onderdonk, D.D., and hereby declare, that from and after this twenty-first day of October, in the year of our Lord one thousand eight hundred and forty-four, he is no longer Bishop of the said diocese.

And further, *Resolved*, That the foregoing resolution be duly recorded on the Journal of this House; and that information of the same be communicated to the House of Clerical and Lay Deputies.

The documents connected with the case of the Right Reverend Henry Ustick Onderdonk, D.D., having been called up, the following preamble and resolution were proposed, considered, and adopted:

Whereas, this House has heard with pain and sorrow of heart, the communication addressed to it by the Right Reverend Henry Ustick Onderdonk, D.D., in which he acknowledges the habitual use of spirituous liquor as a remedy for disease, to a degree which has been the occasion of unfavorable imputations upon the Church, and brought upon him an evil report among men :

And whereas this House, as well by the tenor of the communications of the said Right Reverend Henry Ustick Onderdonk, D.D., as by the investigation of the facts and circumstances of his case, which have now been made, is well assured that the usefulness of the said Right Reverend Henry Ustick Onderdonk, D.D., in the office and work of the ministry, has ceased, and that the reproach and injury which he has been the means of bringing upon the Church of Christ require the administration of discipline in the premises :

And whereas, the said Right Reverend Henry Ustick Onderdonk, D.D., has requested of this House such an act of discipline as in the judgment of the said House is proper,

Therefore, *Resolved*, That the Right Reverend Henry Ustick Onderdonk, D.D., having made to this House a written acknowledgment of his unworthiness, this House does now determine that he be suspended from his office, and that the Presiding Bishop, in the presence of this House, shall pronounce the following Sentence, viz.:

SENTENCE.

The Right Reverend Henry Ustick Onderdonk, Doctor in Divinity, having acknowledged himself the cause of reproach and injury to the Church, and having submitted himself to the judgment of the House of Bishops, in General Convention assembled; the said House does hereby adjudge that the said Henry Ustick Onderdonk, Doctor in Divinity, be suspended from all public exercise of the offices and functions of the sacred ministry, and in particular from all exercise whatsoever of the office and work of a Bishop, in the Church of God; and does accordingly so suspend the said Henry Ustick Onderdonk, Doctor in Divinity, and declare him suspended, from and after this twenty-first day of October, in the year of our Lord one thousand eight hundred and forty-four, from all public exercise of the office and functions of the sacred ministry, and from all exercise whatsoever of the office and work of a Bishop, in the Church of God; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Presiding Bishop then, in the presence of the Bishops, pronounced the above sentence.

On motion of Bishop De Lancey, seconded by Bishop Whittingham,

Resolved, That the documents connected with the case of the Right Reverend Henry Ustick Onderdonk, D.D., be placed on file. 4

Among the results of the visitation of the General Theological Seminary, was the adoption of the following resolutions:

2. *Resolved*, That the Bishops, as visitors, having visited the Seminary and inspected the same, do not find in any of its

interior arrangements any evidences that superstitious or Romish practices are allowed or encouraged in the institution.

3. *Resolved*, That the Bishops deem the publication of the questions of the Bishops and the answers of the Professors* the most appropriate reply to the current rumors respecting the doctrinal teaching of the Seminary.

The clergy list now contained twelve hundred and forty names.

* These questions and answers are printed in full in the appendix to the Journal.

THE CONVENTION OF 1847.

Twenty-five Bishops were in attendance at the Convention of 1847, which was in session from October 6th to 28th inclusive, in St. John's Chapel, in the city of New-York, with one hundred and three clerical and eighty-three lay deputies. The officers of the last House of Deputies were re-elected. The place of meeting, agreeably to the vote of the last Convention, was provided in the New-York University, but at the request of the Bishops the session was continued in the church where its opening services had been held. Wisconsin was admitted into union with the Convention. The Rev. Dr. Burgess's testimonials, as Bishop of Maine, were passed. The diocese of New-York appealed for relief from its anomalous position with its Bishop under suspension, and the Bishop himself memorialized the Convention in his own behalf.

Questions of canonical procedure growing out of the suspension of Bishop B. T. Onderdonk occupied the greater portion of the session. The Canons adopted at this session were, I. Of the Trustees of the General Theological Seminary; II. Of the Remission or Modification of Judicial Sentences; III. Of the Penalty of Suspension;

IV. Of the Performance of Episcopal Duties in vacant Dioceses, or in a Diocese the Bishop of which is under Disability; V. Of a Discretion to be allowed in the Calling, Trial and Examination of Deacons, in certain cases; VI. Of Candidates for Orders. A Canon "Of Suffragan Bishops" was referred to a joint committee to report to the next Convention. The question as to the constitutionality of the appointment of supplemental deputies by the authority of the Diocesan Conventions, though not directly "by the Convention of the diocese," as Art. 2 of the Constitution requires, was decided in favor of the admission of those thus appointed. An effort to provide by Canon, that no diocese should have more than one representative in the House of Bishops, was rejected as in violation of Art. 3 of the Constitution, "under which the Bishops sit, not as representatives of dioceses, but by virtue of their office." In view of the annexation of Texas to the United States, the title of the Missionary Bishop (Freeman) elected under a resolution of the Convention of 1844, and having jurisdiction in the republic of Texas, was changed to conform with the new civil relations of the district in question. A proposed change of Art. 1 of the Constitution, appointing the time of the meeting of General Convention on the first Wednesday in September, was submitted to the diocese for final action at the next Convention. The appointment of the Rev. James B. Britton, as assistant to Bishop Philander Chase, by the Convention of Illinois, failed to receive the

confirmation of the House of Deputies, the vote on signing his testimonials being as follows:

Of the Clergy—28 dioceses represented. Affirmative, 11 ; negative, 16 ; divided, 1.

Of the Laity—23 dioceses represented. Affirmative, 7 ; negative, 10 ; divided, 6.

Bishop Kemper's election to the Diocesan Episcopate of Wisconsin was confirmed. The number of the clergy had reached fourteen hundred and four.

THE CONVENTION OF 1850.

The Convention of 1850 met in Christ Church, Cincinnati. Twenty-eight Bishops were present; ninety-four clerical and seventy lay deputies made up the Lower House, officered by the Rev. Dr. Wyatt as President, with the Rev. Dr. M. A. De Wolfe Howe, in place of the Rev. Dr. Cooper Mead, who declined a re-election, as Secretary. The session was brief, only extending from the second to the sixteenth of October, inclusive. The condition of the Diocese of New-York occupied much of the attention of the Convention. Canonical provision was made respecting the rights of Bishops on visitations. The election of Provisional Bishops; the resignation of Bishops; the position of Foreign Missionary Bishops; the renunciation of the ministry; and the case of a clergyman in one diocese, chargeable with misdemeanor in any other, were made subjects of canonical enactment. The proposed change in the time of meeting of the Convention was negatived. The Diocese of Texas was admitted into union with the Convention. A proposed amendment of Art. 5 of the Constitution, removing the territorial and numerical restrictions upon the division of dioceses, was submitted to the Convention for final action at the session of

1853. The Canon "Of Suffragan Bishops," was indefinitely postponed. The lay delegation of New-Jersey had permission to "record their dissent to the passage of the Canon of 'Episcopal Resignations.'" The resignation of the Rt. Rev. Horatio Southgate "as Missionary Bishop to the Dominions and Dependencies of the Sultan of Turkey," was "received, accepted, and recorded" by the House of Bishops. The first volume of the Ecclesiastical History prepared by the Historiographer was commended to the patronage of the Church. It was

Resolved, That the constantly enlarging field of missionary work, diocesan, domestic and foreign, presented before the Church, and the clear indications of God's good will toward the work itself, can be rightly met only by an enlarged liberality on the part of the Church generally, and a spirit of greater self-denial, and more single devotedness on the part of the various orders of the ministry.

The Rev. Dr. John Payne was elected Missionary Bishop at Cape Palmas, and parts adjacent, West Africa. In the House of Bishops, a committee was appointed to consider and report,

Whether some plan can not be proposed, by which, consistently with the principles of our Reformed Communion, the service of intelligent and pious persons of both sexes may be secured to the Church to a greater extent, in the education of the young, the relief of the sick and destitute, the care of orphans and friendless emigrants, and the reformation of the vicious.

A plan of a Court of Appeals was referred to the next Convention. The following resolutions

were offered by Bishop De Lancey, and seconded by Bishop Otey :

Resolved, That the following resolution lie on the table for consideration at the next Triennial General Convention:

Resolved, The House of Clerical and Lay Deputies concurring, that a joint committee, to consist of five Bishops, and of five clergymen and five laymen, be appointed to report to the next Triennial General Convention, on the expediency of arranging the dioceses according to geographical position into four Provinces, to be designated the Eastern, Northern, Southern, and Western Provinces, and to be united under a General Convention or Council of the Provinces, having exclusive control over the Prayer Book, Articles, Offices, and Homilies of this Church, to be held once every twenty years.

A memorial from clergy, vestries, and individuals of the Diocese of Maryland, questioning the right of the Bishop to administer the Holy Communion when on his visitations, is placed in the appendix to the Journal. The Bishop's right, therein excepted to, was "affirmed by the judicial and legislative authorities of the Diocese;" "re-affirmed by a vote of the House of Clerical and Lay Deputies," and provided for against all possible exceptions in a canon on the subject.

No Pastoral was issued by this Convention, but the Convention was closed with an address from the Presiding Bishop, Philander Chase, which was delivered at midnight, in the midst of a terrific storm. Fifteen hundred and fifty-eight clergymen were reported.

THE CONVENTION OF 1853.

Thirty Bishops were in attendance on the Convention of 1853, which met in Trinity Church and St. John's Chapel, in the city of New-York, and continued in session from the 5th to the 26th of October, inclusive. The House of Deputies numbered two hundred members—one hundred and fifteen clerical, and eighty-five lay, from thirty dioceses. The Rev. Dr. Wyatt, the President at eight successive Conventions, was succeeded by Dr. Creighton. Dr. Howe, who had been elected Secretary at Cincinnati on the retirement of Dr. Cooper Mead, was re-elected Secretary. The presence of a deputation from the venerable Society for the Propagation of the Gospel in Foreign Parts, and the attendance of the Bishop of Fredericton, were interesting and noticeable features of this Convention. The abandonment of our Communion on the part of the Bishop of North-Carolina, received its fitting notice, and under a special canon, the excision of this unworthy prelate was pronounced with due formality by the Presiding Bishop, sitting in his chair, in the presence of both Houses, after prayers, and in the following form :

Whereas, Levi Silliman Ives, D.D., Bishop of the Protestant Episcopal Church in the United States, in the Diocese of North-Carolina, in a communication under his proper hand, bearing

date, "Rome, December twenty-second, one thousand eight hundred and fifty-two," avowed his purpose to resign his "Office as Bishop of North-Carolina," and further declared that he was "determined to make his submission to the Catholic" (meaning the Roman) "Church."

And whereas, there is before the Bishops of the Protestant Episcopal Church in the United States, acting under the provision of Canon First of 1853, satisfactory evidence that the said Levi Silliman Ives, D.D., has publicly renounced the communion of the Church, and made his submission to the Bishop of Rome, as Universal Bishop of the Church of God, and Vicar of Christ upon earth, thus acknowledging these impious pretensions of that Bishop, thereby violating the vows solemnly made by him, the said Levi Silliman Ives, D.D., at his consecration as a Bishop of the Church of God, abandoning that portion of the flock of Christ committed to his oversight, and binding himself under anathema to the antichristian doctrines and practices imposed by the Council of Trent upon all the Churches of the Roman Obedience.

Be it therefore known, that on this fourteenth day of October, in the year of our Lord, One thousand eight hundred and fifty-three, I, Thomas Church Brownell, D.D., LL.D., by Divine permission, Bishop of the Diocese of Connecticut, and Presiding Bishop of the Protestant Episcopal Church in the United States, with the consent of a majority of the members of the House of Bishops, as hereinafter enumerated, to wit :—William Meade, D.D., Bishop of the Diocese of Virginia, John Henry Hopkins, D.D., Bishop of the Diocese of Vermont, Benjamin Bosworth Smith, D.D., Bishop of the Diocese of Kentucky, Charles Pettit M'Ilvaine, D.D., D.C.L., Bishop of the Diocese of Ohio, George Washington Doane, D.D., LL.D., Bishop of the Diocese of New-Jersey, James Hervey Otey, D.D., Bishop of the Diocese of Tennessee, Jackson Kemper, D.D., Missionary Bishop of Wisconsin and the North-west, Samuel Allen M'Coskry, D.D., D.C.L., Bishop of the Diocese of Michigan, William Heathcote De Lancey, D.D., LL.D., D.C.L., Bishop of the Diocese of Western New-York, William Rollinson Whittingham, D.D., Bishop of the Diocese of Maryland, Stephen Elliott, Jr., D.D., Bishop of the Diocese of Georgia, Alfred Lee, D.D., Bishop of the Diocese of Delaware, John Johns, D.D., Assist-

ant Bishop of the Diocese of Virginia, Manton Eastburn, D.D., Bishop of the Diocese of Massachusetts, Carlton Chase, D.D., Bishop of the Diocese of New-Hampshire, Nicholas Hamner Cobbs, D.D., Bishop of the Diocese of Alabama, Cicero Stephens Hawks, D.D., Bishop of the Diocese of Missouri, George Washington Freeman, D.D., Missionary Bishop of the South-west, Alonzo Potter, D.D., LL.D., Bishop of the Diocese of Pennsylvania, George Burgess, D.D., Bishop of the Diocese of Maine, George Upfold, D.D., Bishop of the Diocese of Indiana, William Mercer Green, D.D., Bishop of the Diocese of Mississippi, Francis Huger Rutledge, D.D., Bishop of the Diocese of Florida, John Williams, D.D., Assistant Bishop of the Diocese of Connecticut, Henry John Whitehouse, D.D., Bishop of the Diocese of Illinois, and Jonathan Mayhew Wainwright, D.D., D.C.L., Provisional Bishop of the Diocese of New-York, and in the terms of the Canon in such case made and provided, do pronounce the said Levi Silliman Ives, D.D., *ipso facto* deposed to all intents and purposes from the Office of a Bishop in the Church of God, and from all the rights, privileges, powers and dignities thereunto pertaining.

In the name of the Father, of the Son, and of the Holy Ghost.—Amen !

THOMAS CHURCH BROWNELL,

Bishop of the Diocese of Connecticut, and Presiding Bishop.

As the Presiding Bishop pronounced the closing words, he rose from his chair, “and all the people said Amen.”

Besides the Canon, “Of the Abandonment of the Communion of the Church by any Bishop, Priest, or Deacon,” the following Canons were adopted: Of Bishops absent from their Dioceses, because of sickness or other sufficient reason; Of the Election and Institution of Ministers into Parishes and Churches; Of Clerical Residence and Removal; Of the officiating of Ministers of this Church, and of the formation of Parishes within the Parochial

Cures of other Clergymen ; Of the Abandonment of the Communion of this Church by a Presbyter or Deacon ; Of the Ordination of Deacons, etc. ; Of Removal of Communicants from one Parish to another ; Of Missionary Bishops within the United States ; Of a Registrar ; Of the Trustees of the Missionary Bishops' Fund ; Of the Expenses of the Convention ; Of the Mode of securing an Accurate View of the State of the Church. The Diocese of Iowa was admitted into union with the Convention, and the application of California deferred, evidence being wanting that the diocese had acceded to the Constitution of the Protestant Episcopal Church in the United States. A Missionary Bishop (the Rt. Rev. Dr. Kip) was therefore appointed for this State, and one (the Rt. Rev. Dr. Scott) for Oregon. Bishop Atkinson was consecrated in the place of the deposed Ives, and South-Carolina received a new Bishop (Rt. Rev. Dr. Davis) at the same time. The "Memorial" presented by the Rev. Dr. Muhlenberg and others, in favor of liturgical relaxation and church comprehension, resulted in the appointment of a commission, having the consideration of these matters committed to them. As a part of the history of the Convention, we give the "Memorial" in full :

To the Bishops of the Protestant Episcopal Church, in Council assembled.

RIGHT REVEREND FATHERS :

The undersigned, presbyters of the Church of which you have the oversight, venture to approach your venerable body with an expression of sentiment, which their estimate of your office in relation to the times does not permit them to with-

hold. In so doing, they have confidence in your readiness to appreciate their motives and their aims. The actual posture of our Church with reference to the great moral and social necessities of the day, presents to the minds of the undersigned a subject of grave and anxious thought. Did they suppose that this was confined to themselves, they would not feel warranted in submitting it to your attention ; but they believe it to be participated in by many of their brethren, who may not have seen the expediency of declaring their views, or at least a mature season for such a course.

The divided and distracted state of our American Protestant Christianity, the new and subtle forms of unbelief adapting themselves with fatal success to the spirit of the age, the consolidated forces of Romanism bearing with renewed skill and activity against the Protestant faith, and as more or less the consequence of these, the utter ignorance of the Gospel among so large a portion of the lower classes of our population, making a heathen world in our midst, are among the considerations which induce your memorialists to present the inquiry whether the period has not arrived for the adoption of measures, to meet these exigencies of the times, more comprehensive than any yet provided for by our present ecclesiastical system : in other words, whether the Protestant Episcopal Church, with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men, and so adequate to do the work of the Lord in this land and in this age ? This question, your petitioners, for their own part, and in consonance with many thoughtful minds among us, believe must be answered in the negative. Their memorial proceeds on the assumption that our Church, confined to the exercise of her present system, is not sufficient to the great purposes above mentioned—that a wider door must be opened for admission to the Gospel ministry than that through which her candidates for holy orders are now obliged to enter. Besides such candidates among her own members, it is believed that men can be found among the other bodies of Christians around us, who would gladly receive ordination at your hands, could they obtain it, without that entire surrender which

would now be required of them, of *all* the liberty in public worship to which they have been accustomed—men, who could not bring themselves to conform in all particulars to our prescriptions and customs, but yet sound in the faith, and who, having the gifts of preachers and pastors, would be able ministers of the New Testament. With deference it is asked, ought such an accession to your means in executing your high commission, “Go into all the world and preach the Gospel to every creature,” be refused, for the sake of conformity in matters recognized in the preface to the Book of Common Prayer, as unessentials? Dare we pray the Lord of the harvest to send forth laborers into the harvest, while we reject all laborers but those of one peculiar type? The extension of orders to the class of men contemplated (with whatever safeguards, not infringing on evangelical freedom, which your wisdom might deem expedient), appears to your petitioners to be a subject supremely worthy of your deliberations.

In addition to the prospect of the immediate good which would thus be opened, an important step would be taken towards the effecting of a Church unity in the Protestant Christendom of our land. To become a central bond of union among Christians, who, though differing in name, yet hold to the one Faith, the one Lord, and the one Baptism, and who need only such a bond to be drawn together in closer and more primitive fellowship, is here believed to be the peculiar province and high privilege of your venerable body as a College of CATHOLIC AND APOSTOLIC BISHOPS *as such*.

This leads your petitioners to declare the ultimate design of their memorial—which is to submit the practicability under your auspices, of some ecclesiastical system, broader and more comprehensive than that which you now administer, surrounding and including the Protestant Episcopal Church as it now is, leaving that Church untouched, identical with that Church in all its great principles, yet providing for as much freedom in opinion, discipline and worship as is compatible with the essential Faith and order of the Gospel. To define and act upon such a system, it is believed, must sooner or later be the work of an American Catholic Episcopate.

In justice to themselves on this occasion, your memorialists beg leave to remark that, although aware that the foregoing

views are not confined to their own small number, they have no reason to suppose that any other parties contemplate a public expression of them, like the present. Having therefore undertaken it, they trust that they have not laid themselves open to the charge of unwarranted intrusion. They find their warrant in the prayer now offered up by all our congregations, "that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places to the breaking down of the kingdom of Sin, Satan, and Death." Convinced that, for the attainment of these blessed ends, there must be some greater concert of action among Protestant Christians, than any which yet exists, and believing that with you, Rt. Rev'd Fathers, it rests to take the first measures tending thereto, your petitioners could not do less than humbly submit their memorial, to such consideration as in your wisdom you may see fit to give it—Praying that it may not be dismissed without reference to a Commission, and assuring you, Right Reverend Fathers, of our dutiful veneration and esteem,

We are, most respectfully, your Brethren and Servants in the Gospel of Christ,

W. A. MUHLENBERG, C. F. CRUSE, PHILIP BERRY, EDWIN HARWOOD, G. T. BEDELL, HENRY GREGORY, ALEX. H. VINTON, M. A. DE WOLFE HOWE, S. H. TURNER, S. R. JOHNSON, C. W. ANDREWS, and others.

New-York, October 14th, 1853.

Concurring in the main purport of the above memorial, and believing that the necessities of the times call for some special efforts to promote unity among Christians, and to enlarge for that and other great ends the efficiency of the Protestant Episcopal Church, but not being able to adopt certain suggestions of this memorial, the undersigned most heartily join in the prayer that the subject may be referred to a commission of your venerable body.

JOHN HENRY HOBART, A. CLEVELAND COXE, ED. Y. HIGBEE, FRANCIS VINTON, ISAAC G. HUBBARD, and others.

The Convention of the Diocese of New-York had instructed its deputies to the General Convention

to bring before that body for consideration, the expediency of a law of the Church General for securing the proper administration of her discipline, without an undue or improper interference with the rights of her ministers and members as citizens to invoke the interposition of the civil courts.

The joint committee, to which the whole subject in question was referred, presented the following important report:

That they have duly considered the same, and deem it inexpedient to legislate upon the subject. The great interest of the question, and the action of the Diocese of New-York upon it, which has been brought to the notice of the Committee, induce them to lay before the Convention some of the principal reasons which have led to their conclusion. They find the action of the civil tribunals throughout our country, with scarcely an exception, in harmony with the lawful exercise of every power necessary to enforce the discipline of the Church. They understand the established rule to be substantially this, that such courts will in no case interfere with the proceedings or sentences of ecclesiastical tribunals, except where a right to property or to some civil privileges is brought in question; and then only to determine the existence of the jurisdiction over the party and subject; to ascertain that the proceedings have been had upon reasonable notice to appear and defend, and are unsustained by fraud. To such restrictions the duty of every citizen binds him to submit, and the enlightened conscience of every Christian must yield them approbation. In the language of the judgment of the Court of Appeals of South-Carolina, "the structure of our Government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil au-

thority. The judgments, therefore, of religious associations bearing upon their own members are not examinable here."

Thus happily has the power of the State in our land moved in its appropriate sphere, and the discipline of a Church in its spiritual and peculiar office, been recognized and sustained. To adopt any measure which would appear to deny, or even doubt, the fidelity of the civil courts to these safe principles, would be unwise and injurious. It would be deemed an approach to the doctrine of papal supremacy, which demands the obedience of all authority to its sway, and seeks to control all civil rights as well as spiritual relations. That doctrine called forth the formidable strength of monarchs and States to promote the reformation of the faith; and the efforts which broke the chain upon the religious mind, severed also the fetters of universal allegiance to a usurped dominion.

The Committee are well aware of the great evils, labor, and responsibility which an unrestricted and unsuccessful application to the civil tribunals may impose upon individuals in the discharge of their duty to the Church. The Committee see no means of averting or mitigating these evils, but at the risk of incurring others of a far deeper and more injurious nature. Those who may be unhappily so involved, must be left to the countenance and support of the Church; and the example furnished by the Diocese of New-York warrants the belief that they will not be left alone in their labors or their burthens.

The Committee recommend the adoption of the following resolution:

Resolved, That it is inexpedient to pass any Canon, or take any order in relation to any application by accused ministers to the civil tribunals for interposition or redress.

Resolutions of respect for the memory of several of the clergy at the South who "counted not their lives dear unto themselves," but died at their posts after faithful service in the midst of the pestilence, were unanimously adopted. The presence of representatives of the venerable Society for the Propagation of the Gospel, and the Synod of the

Diocese of Toronto, was appropriately noticed. The Bishops were requested to initiate means which should, with the blessing of God, lead to the increase of the ministry, and to set forth a prayer therefor.

The preparation of an index to the whole series of Journals was ordered. Bishop De Lancey's resolution (seconded by Bishop Whittingham) appointing a joint committee

to report to the next triennial General Convention, on the expediency of arranging the existing dioceses and domestic missionary jurisdictions, according to geographical position, into provinces, having their several Provincial Conventions, and united under a General Convention meeting at longer intervals, and having exclusive control over the Constitution, Prayer Book, Articles, Offices and Homilies of the Church,

was referred to the next Convention.

After a day's delay in the time of the adjournment, occasioned by the unwillingness of the House of Bishops to admit the principle that a presbyter removing into a diocese must necessarily be received if bringing clean letters dimissory, it was discovered that a canon to that effect had been adopted at the previous Convention through the neglect of the Bishops to return it to the Lower House, with their reasons for rejecting it, within the constitutional "three days."*

* It should be observed in this connection that this canon, as amended, was passed by the House of Deputies on the 13th, *i. e.*, the *last* day of the session, and was communicated to the House of Bishops on the afternoon of the same day, and laid upon the table. This fact proves that the phrase "within three days" of the Constitution does not necessarily require that there shall be three days' session subsequent to action reported to the House of Bishops to make this constitutional provision operative

The report of the Committee of Conference, which was accepted by both Houses, establishing this interpretation of a disputed point, we give in full :

The Joint Committee of Conference having traced through the Journal of the General Convention of 1850, the Canon "of Ministers removing from one Diocese to another," find that Canon to have been deliberately discussed in both Houses and by a Committee of Conference between the two Houses, and to have been so amended as to contain the provisions now incorporated into the Canon proposed as a substitute for the Canon XXX. of 1832, by the House of Clerical and Lay Deputies, and, as so amended, to have been passed as a substantive act by the House of Clerical and Lay Deputies, duly communicated by message to the House of Bishops, and not subsequently acted on by that House, and thereby, by the terms of Article III. of the Constitution, to have acquired the force of law in the Church, but, by a failure of the secretary to notice this fact, not to have been numbered and placed among the Canons of that General Convention.

They therefore recommend that the Canon so passed be printed in its proper place as Canon VII. of 1850.

And, inasmuch as the principle of the Canon now proposed by the House of Clerical and Lay Deputies in the substitute for Canon XXX. of 1832, has already the force of law in this Church, they recommend to the House of Bishops that they do concur in the said Canon as passed by the other House.

JOHN H. HOPKINS,

Chairman of Com'tee of the House of Bishops.

CH. HANCKEL,

Chairman of Com'tee of the House of Clerical and Lay Deputies.

Three amendments to the Constitution were proposed: I., to Article 2, requiring lay deputies to be communicants and residents of the diocese; II., to Article 5, removing restrictions on the

division of dioceses; and III., to Article 6, providing for an uniform mode of trial.

The Appendix to the Journal contains several important papers, among them the majority and minority reports on the Judiciary System of the Church; a proposed Canon of Appeals; Canon of the Penal Law of the Church; and the letters of Consecration of the Bishops, from Seabury to Scott.

The names of sixteen hundred and fifty-one clergymen appear on the clergy list.

THE CONVENTION OF 1856.

In 1856 the Convention met in St. Luke's Church, Philadelphia, from October 1st to October 21st, inclusive. All but two of the thirty-four Bishops were in attendance, Bishop Brownell presiding in the House of Bishops. One hundred and thirty-two clerical and one hundred and thirty-five lay deputies composed the lower House. The President and Secretary of the last Convention were re-elected. The diocese of California was admitted into union. The discussion on the "memorial" question was settled by the adoption of the following preamble and resolutions by the House of Bishops, and by the appointment of a Committee on Church Unity. Cal

Whereas, The use of the Book of Common Prayer, as regulated by custom, has special reference to established parish Churches, and to a population already incorporated with the Church.

And Whereas, Our actual work is, or should be, among many not yet connected with our congregations, or where there are no established parishes, and where said parishes are yet in their infancy.

And Whereas, There are or may be in different dioceses, peculiar emergencies arising out of the character or condition of certain portions of the population, which demand some special services.

And Whereas, The Book of Common Prayer should be so used as most effectively to cherish true devotion, and set forth

the Gospel and work of Christ, and contribute to the extension of his kingdom among men.

And Whereas, The House of Bishops have heretofore expressed opinions as to usages which may be allowed under existing rubrics and Canons ; therefore

Resolved, as the opinion of the Bishops,

1. That the order of Morning Prayer, the Litany, and the Communion Service, being separate offices, may, as in former times, be used separately, under the advice of the Bishop of the diocese.

2. That on special occasions, or at extraordinary services, not otherwise provided for, ministers may, at their discretion, use such part of the Book of Common Prayer, and such lesson or lessons from Holy Scripture, as shall, in their judgment, tend most to edification.

3. That the Bishops of the several Dioceses may provide such special services as in their judgment shall be required by the peculiar spiritual necessities of any class or portion of the population within said dioceses, provided that such services shall not take the place of the services or offices of the Book of Common Prayer in congregations capable of its use.

4. That in view of the desirableness of union amongst Christians ; and as a pledge of a willingness to communicate and receive information tending to that end ; and in order to conference, if occasion or opportunity should occur, this House will appoint, by ballot, a committee of five Bishops as an organ of communication or conference, with such Christian bodies or individuals as may desire it, to be entitled the *Commission on Church Unity*.

5. That in making the above appointment, it is distinctly understood that the Commission is clothed with no authority to mature plans of union with other Christian bodies, or to propound expositions of doctrine and discipline.

Bishops Brownell, Hopkins, McIlvaine, Elliott, and Burgess were appointed on the Commission provided in the above resolutions.

Measures were taken to secure the preparation of an authorized " Tune-Book," " with a preface

containing suggestions as to the best means of promoting a more simple, devotional, and general uniform singing of the praises of Almighty God in our congregations." A Canon "On Episcopal Residence" had "the operation of law" by failure of the House of Bishops to signify their approval or refusal thereof with reasons within three days. A memorial from the Church of the Advent in Boston, Mass., occasioned the passage of a Canon "Of Episcopal Visitations." Other Canons enacted at this session are—Of Episcopal Residence; Of Candidates for Orders; Of Deacons; Of the Ordination of Priests; Of Clerical Residence and Removal; Of the Election and Institution of Ministers into Parishes or Churches; Of Expenses; of Election of a Missionary Bishop to a Diocesan Episcopate; Of Missionary Bishops within the United States; Of the Trial of a Bishop. The amendments to Art. 2 and Art. 5 of the Constitution, proposed at the last Convention, were ratified. The proposed amendment of Art. 6 was rejected. Amendments to Articles 3 and 4 were adopted, subject to confirmation at the next session. An elaborate series of canons of discipline, reported by the special joint committee on the judicial system of the Church, a committee composed of Bishops Whittingham, Upfold and De Lancey, Drs. Cooper Mead, Stevens, A. H. Vinton and Higbee, and Hugh Davey Evans, LL.D., Ezekiel F. Chambers, LL.D., and Murray Hoffman, LL.D., failed of enactment, after long discussion. A Canon providing for the settlement of differences arising between a Bishop and a parish within his diocese, by a council

of neighboring Bishops, was referred to the next Convention. The Bishops appointed a committee on Church Music ; and both Houses united in the assignment to a joint committee, of the subject of friendly intercourse with the Church of Sweden. A joint committee was instructed to prepare a digest of the Canons of the Church, and other committees were appointed on the Foreign Missionary Work of the Church, and on a Spanish Prayer Book. An act of remission, relieving the Bishop of Pennsylvania, Dr. H. U. Onderdonk, from suspension, was passed by the Bishops in council and afterwards entered on the Journal of the House as follows :

To all the members of the Holy Catholic and Reformed Church of Christ, throughout the world :

Grace, mercy, and peace, in Jesus Christ our Lord. We, the Bishops of the Protestant Episcopal Church in the United States of America, having duly considered the application of Henry Ustick Onderdonk, Doctor of Divinity, and Bishop of the said Church, to be relieved from the sentence of suspension, passed upon him by the House of Bishops, assembled in General Convention, at Philadelphia, October 21st, in the year of our Lord 1844, and being satisfied by the evidence laid before us, that he has led, during the twelve years which have elapsed since the said sentence was pronounced, a sober, godly, and blameless life, and that the general mind of the Church, so far as it could be ascertained from the memorials addressed to us by a large number of the clerical and lay deputies of the General Convention, now in session, and others, earnestly desires that the said sentence should be remitted in accordance with the said application ; have therefore decreed, in pursuance of our Canonical power and discretion, as follows, viz. : That the said Henry Ustick Onderdonk, Doctor of Divinity, and Bishop as aforesaid, be relieved from the said sentence of suspension, and that he stand before the Church restored to his proper functions in the ministry of the Lord Jesus Christ, according to the Canons, with full power and liberty to exercise the same.

In witness whereof, we have hereunto set our hands, in General Convention, at the Church of St. Luke, in the city of Philadelphia, this 21st day of October, A.D. 1856.

Signed by Bishops Hopkins, Otey, Kemper, McCoskry, Polk, De Lancey, Whittingham, Elliott, Lee, Cobbs, Hawks, Freeman, A. Potter, Upfold, Williams, Atkinson, Scott, Lee, H. Potter, and Clark. *S 22 Page 171-*

The nomination of Rev. Dr. Jacob L. Clark, of Connecticut, to the Episcopate of Nebraska and Kansas, failed of confirmation in the House of Deputies. The resolution respecting the adoption of the provincial system was indefinitely postponed by the Bishops, who also negatived a proposition to limit the term of the presidency of the senior Bishops. The republication of previous Journals was again voted, and a Committee of Bishops appointed to revise the "Course of Ecclesiastical Study." In the House of Deputies a decision of the chair that a question lost by non-concurrence of orders was not "determined in the negative," and could be presented essentially in an altered form, was sustained, an appeal from the decision being laid on the table.

In the House of Bishops, the resignation of jurisdiction by the Bishop of Illinois was refused. An interesting correspondence between a commission of American Bishops and the Archbishop of Canterbury, respecting Episcopal jurisdiction in China, is printed in the Appendix. Eighteen hundred and twenty-eight clergy are reported in thirty-one dioceses, and, with those in missionary jurisdictions, made the number eighteen hundred and forty-three.

THE CONVENTION OF 1859.

In 1859, the General Convention met in St. Paul's Church, Richmond, Va., continuing in session from October 5th to October 22d, inclusive. Thirty-six Bishops were present; the presiding Bishop, Right Rev. Dr. Brownell, and the Bishop of California being the only absentees. The Bishop of Virginia presided in the House of Bishops. In the lower House, one hundred and thirty-one clerical and one hundred and six lay deputies were in attendance. The officers of the last session were re-elected. Minnesota and Kansas were admitted into union with the Convention. The Episcopate of the American Church was at length made co-extensive with the boundaries of the United States by the election of the Rev. Dr. Talbot as Missionary Bishop of Nebraska and the North-west, the Rev. Dr. J. L. Clark, who had been first chosen, having declined; and the Rev. Dr. Lay to the Missionary Episcopate to the South-west; and at this evidence that God had been with his Church till she had filled the land from shore to shore, the vast assembly of deputies and spectators sought expression of their thankfulness in the spontaneous burst of song in the *Gloria in Excelsis Deo*. A lay committee of one from each diocese, designed to bring out more fully to the service and glory of

God the latent strength among the laity of the Church, was formed, and initiated results with which the Church is still being blessed. The settlement of differences between clergymen and their parishes; the provision against clerical intrusion; the recognition of churches of our communion abroad; the consecration of Bishops during the recess of General Convention; the appointment of standing committees in missionary jurisdictions; the abandonment of the ministry by a Bishop, and by a presbyter; the vacancy in a Missionary Episcopate; letters of transfer; the trial of ministers under the jurisdiction of Foreign Missionary Bishops, and several provisions respecting the repeal, amendment, enactment, and taking effect of new Canons, and of notices or citation, were subjects of canonical enactments. The defeat of the plan proposed for a court of appeals was so decisive, that the question has hardly been mooted on the floor of the Convention since. The body of Canons, as digested and compactly codified, was adopted, and thus made available for easy reference and use. A committee was appointed to secure the republication of the early Journals of the Convention with historical notes. The resignation of the Missionary Episcopate of the Northwest by the venerable Kemper, now full of years and full of labors, was accompanied by the expression by both Houses of the Church's gratitude and love. Joint committees were appointed to devise a plan for the creation of a Church Building Fund for assisting feeble parishes and mission stations;

on Metrical Psalmody and Hymnody; on Spanish and Portuguese versions of the Prayer Book; while a Commission of Bishops had committed to its care the subject of opening communication with sister and foreign Churches. It was resolved "that the clerical and lay deputies from the diocese in which the General Convention is to hold its session, be a committee to make all the arrangements necessary therefor." "The great subject of the Christian education of the youth of our Church, as well in the family as in our Church schools and colleges," was referred as a "special matter of interest," to the consideration of the Committee of the Laity. The action of the House of Bishops touching the "Memorial" question, gave rise to animated discussion in the House of Deputies, it being alleged that these resolutions of the Bishops had "disturbed the uniformity of worship," and had been received "as lawful authority for deviating from the Rubric." It was further urged that such changes could not be lawfully made, save by joint action of both Houses, and in the manner prescribed by the Constitution. A special committee, of which the celebrated canonist Dr. Francis L. Hawks was chairman, pronounced the action of the Bishops "an exercise of legislative authority" and "an infringement of the privileges of the House" of Deputies. Finally, action was taken in the following form:

Whereas, The preamble and resolutions adopted by the House of Bishops on the 18th day of the last session of the General Convention, in relation to the use of the Book of Com-

mon Prayer, and published in the Journal of the said Convention, have disturbed the minds of many in our Church, creating doubts both as to the effect of said preamble and resolutions, and as to the constitutionality of the mode in which they were adopted and published ; therefore

Resolved, That the House of Bishops is hereby respectfully requested to reconsider the said preamble and resolutions, and to throw the subject-matter into such shape as will admit of the joint action of both Houses of this Convention.

In response to this, the House of Bishops

Resolved, That the action of the Bishops at the Convention of 1856 on the subject indicated in the resolution of the House of Clerical and Lay Deputies, having been preceded by the deliberations of a commission appointed at the Convention of 1853, and also by much deliberation and discussion in the House of Bishops at both Conventions, the House of Bishops are not prepared at this very late hour of the session, to take any action which may seem to involve the reconsideration of their former action.

The proposed amendments to Articles 3 and 4 of the Constitution were not ratified. At this Convention the Bishop of Maine presented to the House of Bishops "a catalogue, in chronological order, of all persons admitted to Deacons' Orders by the Bishops of this Church, since the introduction of the Episcopate." The Commission on Church Unity was continued. The Committee on the Course of Theological Study was also continued. The Bishop of Illinois was unanimously requested and advised by the House of Bishops "to transfer, as speedily as may be, the residence of his family to Illinois." The publication of a "Tune-Book" was reported to the Bishops, and the committee

thereon continued. The following resolutions were adopted by concurrent vote :

Resolved, That it is the duty of every member of the Church to consecrate a definite percentage of his income to the advancement of the cause of our Lord and Saviour.

Resolved, That systematic and frequent offerings by persons and parishes, according to their ability, must be mainly relied upon, under the Divine blessing, for the enlargement of the benevolent operations of the Church.

Resolved, That it be recommended to all clergymen in charge of parishes, to bring their flocks as near as practicable to compliance with the spirit of the apostolic direction of the Church of Corinth—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." And that to this end the clergy bring the subject especially to the attention of the people, some time during the Advent season of each year.

The unanimous concurrence of the Bishops in these resolutions was accompanied with a request that the clergy should read them to their congregations. The parochial clergy were also requested by the House of Deputies "to bring the Church's pressing need of additional laborers before their respective congregations, especially in the Ember seasons"; to solicit offerings for the education of candidates, and to urge "a more liberal and effective patronage" of the training schools and colleges of the Church. In the House of Bishops the following action was taken relating to the subject of Church music :

Resolved, That in the opinion of the House of Bishops there is very much in the prevailing manner of conducting those parts of our public worship which require the aid of sacred music, to which the serious attention of the clergy and their

congregations should be directed—as not only not promotive of a devout spirit, but very injurious thereto ; as directly calculated to nurture a lifeless formality by making the congregation mere passive listeners to musical sounds, confined to choirs, in the formation of which there is often little reference to fitness of personal character ; as virtually depriving the congregation of their proper privilege of uniting with their voices in the worship of the Church when its words are *sung* as well as when only read ; as impairing the beautiful simplicity of our public worship, and thus rendering it, in the parts referred to, unadapted to the greater number of our people, and so taking therefrom one of its chief excellencies, as being *Common Prayer*, accommodated to all conditions of Christian people ; as causing, moreover, a needless delay and interruption of our Morning and Evening Prayer, by the introduction of music, especially such as is merely instrumental, which unprofitably and needlessly abridges the time allotted to the preaching of the Word, and, by fatiguing the hearers, both in body and mind, interferes with their ability rightly to receive the same ; and lastly, as creating in all these particulars an influence which, in our opinion, is decidedly counteractive of the proper work of God's Church, as his appointed instrument of cherishing and promoting his worship in spirit and in truth.

Resolved, That in the opinion of the House of Bishops, the evils referred to proceed chiefly from the following causes, namely : *First*, from an oversight of the principle that the object of Church music is not the gratification of a cultivated musical taste, but by the aid of simple and appropriate music, to cultivate devout affections among all classes of worshipping people, and to enable them to commune with one another in the united and animated expression of the same.

Secondly, from the selection by organists and choirs of such tunes and chants as, on account of their not being sufficiently familiar to the congregation, or from their want of due simplicity, the congregation can not be expected to unite in singing.

Thirdly, from the use of musical compositions, especially such as are called chants, which require too much time in the performance, (and also from the introduction of voluntaries on the organ, before the chants, and between the verses of psalms

and hymns, which, having no value but as exhibitions of instrumental music, are wearying to the congregation.)

Lastly, from the extent to which the control of this part of the worship of the Church is virtually taken out of the hands of the rectors of parishes, (where alone the Church law has placed it) and is exercised by committees and vestries, and chiefly by organists and choirs.

Resolved, That in the opinion of the House of Bishops there can be no material improvement of our public worship in the particulars mentioned, except as each Parish Minister shall perform the duty assigned him by the law of this Church, which, in the words of the Rubric, is that "with such assistance as he can obtain from persons skilled in music, he shall give order concerning the tunes to be sung at any time in his church, and especially shall suppress all light and unseemly music, and all indecency and irreverence in the performance."

Resolved, That it be recommended to all the pastors of our churches, that they endeavor by all suitable measures to promote a general participation of their people, by voice, in those parts of our worship which are sung, as well as those which are not.

Resolved, That in the opinion of the House of Bishops, it is particularly incumbent on the rectors in our larger and older cities, to see that the music of their churches be so conducted as to afford a wholesome example to those in our humbler and younger congregations, who naturally look to such sources for guidance in matters of external order and expediency.

An important report of the "Typographical Corrector," with reference to errors existing in printed copies of the Holy Scriptures, appears in the Appendix to the Journal.

Over two thousand clergy were now reported, and at none of our triennial gatherings has there been a more marked hospitality, a more generous and large-souled remembrance that all were brethren, and a more hearty devotion to the Church of God.

THE CONVENTION OF 1862.

The Convention of 1862 met in St. John's Chapel, in the city of New-York, in troublous times. Its session continued from October 1st to the 17th, inclusive. But twenty-four Bishops and twenty-two dioceses were represented. The House of Deputies contained but eighty-two clerical and sixty-three lay members. Bishop Brownell, the senior Bishop, being detained by illness, Bishop Hopkins presided in the House of Bishops. The Rev. Dr. Craik, of Kentucky, was elected President of the lower House, and the Rev. Dr. Randall (Dr. Howe having declined a re-election), Secretary, with the Rev. Dr. Clarkson as his assistant. The introduction of resolutions, having reference to the disturbed state of the country, occasioned lengthy debate and absorbed the greater part of the time of this session. The action finally taken was the adoption of the resolutions reported by the "Committee of Nine," as follows:

Resolved, By the House of Clerical and Lay Deputies of this stated Triennial Convention, That, assembling, as we have been called to do, at a period of great national peril and deplorable civil convulsion, it is meet and proper that we should call to mind, distinctly and publicly, that the Protestant Episcopal Church in the United States hath ever held and taught, in the language of one of its Articles of Religion, that "it is the duty of all men who are professors of the Gospel to pay

respectful obedience to the civil authority, regularly and legitimately constituted ;" and hath accordingly incorporated into its Liturgy "a prayer for the President of the United States and all in civil authority," and "a prayer for the Congress of the United States, to be used during their session ;" and hath bound all orders of its ministry to the faithful and constant observance, in letter and in spirit, of these and all other parts of its prescribed ritual.

Resolved, That we can not be wholly blind to the course which has been pursued, in their ecclesiastical as well as in their civil relations, since this Convention last met in perfect harmony and love, by great numbers of the ministers and members of this Church, within certain States of our Union which have arrayed themselves in open and armed resistance to the regularly constituted government of our country ; and that while, in a spirit of Christian forbearance, we refrain from employing toward them any terms of condemnation or reproach, and would rather bow in humiliation before our common Father in Heaven for the sins which have brought his judgment on our land, we yet feel bound to declare our solemn sense of the deep and grievous wrong which they will have inflicted on the great Christian Communion which this Convention represents, as well as on the country within which it has been so happily and harmoniously established, should they persevere in striving to rend asunder those civil and religious bonds which have so long held us together in peace, unity, and concord.

Resolved, That while, as individuals and as citizens, we acknowledge our whole duty in sustaining and defending our country in the great struggle in which it is engaged, we are only at liberty, as deputies to this Council of a Church which hath ever renounced all political association and action, to pledge to the national government—as we now do—the earnest and devout prayers of us all, that its efforts may be so guided by wisdom and replenished with strength, that they may be crowned with speedy and complete success, to the glory of God and the restoration of our beloved Union.

Resolved, That if, in the judgment of the Bishops, any other forms of occasional prayer than those already set forth shall seem desirable and appropriate,—whether for our Convention, our Church, or our country, for our rulers or our defenders,

or for the sick and wounded and dying of our army and navy and volunteers,—we shall gladly receive them and fervently use them.

Resolved, That a certified copy of the foregoing report and resolutions be transmitted to the House of Bishops, in evidence of the views and feelings of this body in reference to the afflicting condition of our Church and of our country.

Both Houses, at the instance of the House of Bishops, observed “a day of fasting, humiliation, and prayer,” in view “of the present afflictive condition of the country.” The following was the

ORDER OF PUBLIC WORSHIP

For Wednesday, the 8th day of October, 1862, at 11 o'clock in the morning, in Trinity Church, New-York.

Morning Prayer as set forth, except as follows :

Instead of the Venite shall be sung the 130th Psalm.

The Lessons shall be Isaiah 59 and Luke 6, from the 20th verse.

Psalms for the 8th day, Morning Prayer.

After the 2d Lesson *The Benedictus*.

To the suffrage in the Litany for “*unity, peace, and concord among all nations,*” shall be added,—“*and especially to this nation now afflicted by grievous war.*”

Immediately after the General Thanksgiving shall be said the following :

Almighty and most Holy Lord our God, who dost command us to humble ourselves under Thy Almighty hand that thou mayest exalt us in due time, we, Thy unworthy servants, desire most humbly to confess before Thee, in this the time of sore affliction in our land, how deeply as a nation we deserve Thy wrath. In the great calamities which in Thy righteous Providence have come upon us, we acknowledge and bow down our souls under the Mighty Hand of our Holy and Merciful God and Father. Manifold are our sins and transgressions, and the more sinful because of the abundance of our privilege and mercies under Thy Providence and Grace. In pride and living unto ourselves ; in covetousness and all worldliness of mind ;

in self-sufficiency and independence ; in glorying in our own wisdom, and riches, and strength, instead of glorying only in Thee ; in making our boast of Thy unmerited blessings, as if our own might and wisdom had gotten them, instead of acknowledging Thee in all and seeking first Thy Kingdom and Righteousness ; in profaneness of speech and ungodliness of life ; in polluting thy Sabbaths and receiving in vain Thy Grace in the gospel of our Lord Jesus Christ, we acknowledge, O Lord, that as a nation and people we have grievously sinned against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. Righteousness belongeth unto Thee ; but unto us confusion of face. Because Thy compassions have not failed, therefore we are not consumed. Make us earnestly to repent and heartily to be sorry for these our misdoings. May the remembrance of them be grievous unto us. Turn unto Thee, O Lord, the hearts of all this people, in humiliation and prayer, that Thou mayest have compassion upon us and deliver us. When Thy judgments are thus upon us, may the inhabitants of the land learn righteousness. Have mercy upon us, have mercy upon us, most Merciful Father. For Thy Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the Honor and Glory of Thy name. We beseech Thee so to sanctify unto us our present distresses, and so to make haste to deliver us, that war shall be no more in all our borders, and that all opposition to the lawful government of the land shall utterly cease. May our brethren who seek the dismemberment of our National Union, under which this people by Thy Providence have been so signally prospered and blessed, be convinced of their error and restored to a better mind. Grant that all bitterness, and wrath, and anger, and malice, may be put away from them and us, and that brotherly love and fellowship may be established among us to all generations. Thus may the land bring forth her increase, under the blessings of peace, and Thy people serve Thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

Grant, O Lord, we beseech Thee, to all such as are intrusted with the government and protection of this Nation, Thy most gracious support and guidance. Graft in their hearts a deep sense of dependence on Thy wisdom, and power, and favor,

and incline them with all humility to seek the same. In all their ways may they dutifully acknowledge Thee, that Thou mayest direct their steps. Make Thy word to be their light, their service, their glory, and Thine arm their strength. Further them with Thy continual help, that in all their works begun, continued, and ended, they may glorify Thy holy Name. Under their heavy burdens and trials, be Thou their chosen refuge and consolation. By their counsels and measures, under Thy blessing, may the wounds of the nation be speedily healed. For those, our brethren, who have gone forth for our defense, by land and water, we seek Thy most gracious blessing and protection. In every duty and danger be their present help. In all privations and sufferings, give them patience and resignation, and a heart to seek their comfort in Thee. May they be strong in the Lord and in the Power of his Might, hating iniquity, fearing God, and obeying Thy word. Give them success in every enterprise that shall be pleasing to Thee. Visit with Thy salvation the sick, the wounded, the prisoner, and all such as shall be bereaved of dear relatives and friends, by reason of the present calamities. Prepare to meet Thee all those who shall die in this conflict; give them repentance unto life and a saving faith in Jesus, that they may be received unto Thyself; and at last unite us all together in the blessedness of Thy everlasting Kingdom, through Him who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Let Thy continual pity, O Lord, cleanse and defend Thy Church; and in these days of sore trial to Thy people, raise up Thy great power and come among us, and with great might succor us. Grant that by the operation of the Holy Ghost all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be a holy temple, acceptable unto Thee. May all councils of dissension and division be brought to nought. Increase our faith, and love, and zeal in Thy service, and for the coming of Thy Kingdom. Make the whole Church a light in the world, and the more her afflictions abound, the more may her consolations also abound by Christ, to the praise and glory of His name. *Amen.*

After Morning Prayer shall be sung the 101st selection of Psalms.

Then shall follow the Collect with the several Prayers following the same, and the Epistle and Gospel for Ash-Wednesday ; after which the 80th hymn.

Before the Benediction shall be said the following :

O Eternal God, who makest men to be of one mind in a house, and stillest the angry passions of the people, we humbly beseech Thee of Thine infinite mercy to appease the tumults among us, to bring to an end the dreadful strife which is now raging in our land, and to restore peace in our afflicted country. And we most humbly beseech Thee to grant to all of us grace to walk henceforth obediently in Thy Holy Commandments, so that, leading a quiet and peaceable life in all godliness and honesty, we may continually offer unto Thee our sacrifice of praise and thanksgiving ; and we beseech Thee, also, O Righteous Father, to whom it justly belongeth to punish sinners, and to be merciful to those who truly repent, give us grace humbly to acknowledge that our grievous sins have brought these Thy sore judgments upon us. Be not angry with us forever ; but help us so truly to repent us of our sins, that we may be saved from the fruits of our wickedness, that Thy displeasure may be removed from us, and that we may again with thankful hearts glorify Thee, the only giver of peace and safety, through the merits of Thy Son Jesus Christ our Lord. *Amen.*

The alms offered at this solemn service were devoted to purposes of the "Sanitary Commission."

The Committee on Hymnody were instructed to prepare and report to the next Convention "a body of additional hymns," as well as to revise the Psalms and Hymns in use. Committees were appointed to consider "the expediency of holding communication with the Russo-Greek Church," and "on the Special Services in the Prayer Book" (section 14, of Canon 13, and Canon 20 of Title I. of the Digest). The House of Bishops appointed

a Committee "on Organizing the Services of Christian Women."

The resignation of the Missionary Bishop of Oregon was not accepted. The Committee on the State of the Church reported "an increased attention to the subject of Christian education." The House of Deputies, agreeably to its uniform practice, refused to allow a "protest" against its action to be entered upon the Journal of the Houses. The "Typographical Corrector" reported that

A Bible which, with the reinsertion of the omitted references to the Apocrypha, should make the Oxford Quarto Edition of 1852 its model, would present as perfect an edition of the Holy Scriptures as human art or skill in the present day could effect.

The Church Building Committee was discharged "in view of the present condition of monetary affairs." At the request of the respective Diocesan Conventions, the boundaries of the Diocese of Kansas were changed to conform with those of the State, (and a parish in Massachusetts transferred to the Diocese of Rhode Island.) In the latter case, the Committee on Canons presented the following report:

This Committee abstain from considering the question whether, in strictness, the General Convention has any authority or jurisdiction upon the subject. The matter is, however, submitted by the two Diocesan Conventions concerned, and it is within our province, as well as respectful to those bodies, to express the opinion and give the advice requested.

Historically considered, it may be taken as nearly invariable in point of fact that the limits of a Diocese are coextensive with the territorial limits of a State, or of some fixed geographical division thereof. In the first, second, fourth, sixth and ninth articles of the Constitution, prior to 1838, the word

“State” was used where the word “Diocese” now occurs, and the fifth article contained only the first paragraph of the present article without the word “Territory.” In 1838, that word was inserted, and the rest of that article as it now stands adopted. The important change was also then made of substituting the word “Diocese” for the word “State” in the several articles before mentioned. These specific changes are shown in a note to the Constitution, printed in the Digest, p. 28.

Whatever may have been the reasons for this change of language—whether merely because the term “Diocese” was a more fitting Ecclesiastical phrase, or for other reasons—it is quite certain that in nearly all cases, if not in all, the limits of a Diocese at that time were coextensive with the limits of a State. An exception was made at the same session in the case of the division of the Diocese of New-York. The final act for the erection of the Diocese of Western New-York soon took place, and the latter came into the General Convention with territorial limits distinctly marked out and prescribed.

Even the case of the “Eastern Diocese,” as it was termed, strengthens the present view. In the Journal of the General Convention of 1811 is recorded a communication to the House that the Rev. Alexander V. Griswold had been elected Bishop of the Diocese composed of the States of New-Hampshire, Massachusetts, Rhode Island, and Vermont, and in the proceedings thereupon the Eastern Diocese is spoken of and as composed of those States.

Thus, then, when, for example, in Article 5, it is provided that no new Diocese shall be erected within the limits of any other Diocese, these limits will, in point of fact, be found and defined by distinct civil territorial divisions.

The Ecclesiastical writers declare a Diocese to signify the circuit of a Bishop’s jurisdiction,* and they point out the methods and rules by which, in case of a question of jurisdiction, the matter is to be determined; the evidence and rules by which the bounds of a manor would be found. In our country, from the facts thus stated, such difficulty can scarcely be imagined; and the law against intrusion by one Bishop into

* Burn’s Eccl. Law, Vol. ii., page 157 a; Cowell’s Interpreter *in verbo*. Van Espen, Part 1, Title 16, Chapter 3.

the Diocese of another, recognized in Article 4 of the Constitution, is readily applied. Diocese, for these and similar purposes, is, in truth, nearly synonymous with State or Territory, as a fixed geographical division of one of them.

But it does not follow that upon the change of the boundaries of a State, by addition or exclusion, a corresponding change of the limits of a Diocese is effected. On the contrary, many considerations appear to be hostile to such a conclusion.

The Ecclesiastical writers also speak of a Diocese as composed of many Parishes;* in our more ordinary language, of many Churches, or Congregations. This recognizes a relation between a Bishop and a Parish or Congregation, involving mutual duties and rights. Some relations have also been constituted, under our system, between Churches or Congregations and Diocesan Conventions.

It appears to this Committee quite clear, that no change of the nature in question can be made without the consent of the Bishop from whose jurisdiction a Parish or Church is to be severed. It may also be that the consent of the Bishop to whom the transfer would be made, is necessary. The consent of the particular Parishes or Churches would seem equally proper, and probably, that of the Diocesan Conventions may be requisite.

In the House of Bishops, two drafts of the Pastoral Letters were presented; that adopted, being the one prepared by the Bishop of Ohio, who presided on occasion of its delivery.

* *Ex multis autem parochiis Dioecesis Episcopalis constat.*
LIDEN, quoted in the Dictionary of Facciolati *in verbo*.

St. Andrew, Phila.

Oct. 4th - 24th

Nov. 24, - 1865

THE CONVENTION OF 1865.

The Convention of 1865 met in St. Andrew's Church, Philadelphia, on the 4th of October, and continued in session until the 24th of the same month. The Right Rev. John Henry Hopkins, D.D., LL.D., presided in the House of Bishops. Of the thirty-five Bishops comprising that House, eight—the Bishops of Georgia, Virginia, Mississippi, Florida, Connecticut, Texas, and the Missionary Bishop of Oregon—were absent. Twenty-six dioceses were represented by one hundred and four clerical and eighty-six lay deputies. No deputations attended from the dioceses of Alabama, Florida, Georgia, Louisiana, Mississippi, South-Carolina, and Virginia. The Metropolitan of Canada, the Most Rev. Francis Fulford, D.D., preached the opening sermon. The officers of the House of Deputies were re-elected. The Diocese of New-York presented a memorial asking the Convention to provide for the organization of the Church in the United States into Provinces; and legislation was desired by the Diocese of Pennsylvania for the establishment of federate councils. The Metropolitan of Canada; the Right Rev. Dr. Staley, Bishop of Honolulu; and the Rev. Dr. James Beaven, Prolocutor of the Provincial Synod, addressed the House of Deputies. The transfer of the Missionary

Bishop of the North-west to the assistancy of Indiana was sanctioned by both Houses. The Convention gave its consent to the division of the Diocese of Pennsylvania. The Bishop of Tennessee was consecrated. A resolution was passed and ordered to be printed as an appendix to the Digest of the Canons, deprecating the bearing of arms by clergymen.

The crowning event of the Convention was the reunion of the Church, which had been in fact separated by the independent action of the Southern dioceses during the civil war, in organizing a Council, framing a Constitution and Canons, and proceeding to the consecration of a Bishop, necessarily without reference to their former canonical obligations. The Bishop of Alabama, the Right Rev. Dr. R. H. Wilmer, who had been consecrated during this period, was received into the Episcopate of the Church in the United States, on his signing an equivalent to the promise of conformity, taken by Bishops of the Church at consecration.

Various propositions respecting the provincial system produced no result through the non-concurrence of the Bishops in a permissive canon of Federate Councils adopted by the House of Deputies. In compliance with the request of the House of Deputies, the Bishops set forth sixty-five additional hymns which were licensed to be used in public worship, but were not to be incorporated in the Prayer-Book Hymnal till adopted by the Convention. A commission of Bishops was entrusted with power to set forth from time to time additional

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Hymns

hymns which might be used in the congregations of the Church until the next Convention.

In the House of Deputies, the Committee on Canons, to whom was referred a resolution to inquire into the propriety of providing that the Rector should have the privilege of striking from the list of communicants the name of any person who may neglect for a certain time to appear at the communion-table, reported that they deemed such legislation unnecessary, inasmuch as, in their opinion, the "list of communicants" was a private paper, entirely under the control of the Rector.

In the House of Deputies it was

Resolved, That all those branches of the Apostolic Church which accept the Holy Scriptures and the Niceno-Constantinopolitan Creed, and which reject the usurpations and innovations of the Bishop of Rome, are called, by the course of events and the indications of Divine Providence, to renew those primitive relations which the Roman schism has interrupted.

The Committee on Canons, of the lower House, to whom was referred a resolution of inquiry as to the expediency of the designation of dioceses by the title of the principal city in each diocese, reported that without discussing or deciding upon the constitutional authority of the Convention to effect the proposed alterations, they were inexpedient at the present time. They proceed to say :

The respective dioceses have exercised the privilege of naming themselves, and designating their title. A desire to keep in view the federative character of the Church, in harmony with the civil and political descriptions which characterize us, and distinguish us from the consolidated governments of Europe, was doubtless influential in the decision,

which, without exception, operated in giving the title now applied to our dioceses respectively. The titles have become familiar to us who are now members of the Church, and to all around us. They are used in our histories, and in the writings and memoirs of those who have gone before us.

In the House of Bishops, the Committee on the Prayer-Book, consisting of the Bishops of Maine, California, and New-Jersey, recommended the following rules as to the proper postures at baptism and confirmation, "as in strict accordance with the rubrics, as sustained also by a widely precedent usage, and as adapted by their simplicity to be easily remembered and followed."

Ministration of Holy Baptism.—Both the minister and all the people are to stand throughout the service till the Lord's Prayer. All are to kneel during the Lord's Prayer and the prayer which follows. All are to stand during the charge to the sponsors in the case of infant baptism, and to the witnesses and the baptized persons in the case of the baptism of those of riper years.

Order of Confirmation.—All are to stand throughout the service till the Lord's Prayer, except that the Bishop may sit during the preface and the question addressed to the candidates, and except also that all the candidates are to kneel, as directed by the rubrics, immediately before receiving the imposition of hands. All the congregation, as well as the Bishop, are to kneel during the Lord's Prayer and the prayers which follow; and the Bishop alone is to stand during the blessing with which the office closes.

The House, however, deemed it best to leave the matter for regulation by each Diocesan Bishop within his own jurisdiction.

A special service was held at St. Luke's Church as a public expression of thanksgiving to Almighty

God for the restoration of peace to the country and unity to the Church.

The service was as follows :

Opening Sentences.—The Lord's throne is heaven : his kingdom ruleth over all.

The Lord sitteth above the water-flood, and the Lord remaineth a king forever.

The Lord shall give strength to his people : the Lord shall give his people the blessing of peace.

Blessed be the name of the Lord for ever and ever.

The special lessons were Isaiah xi. to verse 10 ; St. Matthew v. to verse 17.

Special thanksgiving.

O Lord, most glorious, the shield of all that trust in thee ; who alone dost send peace to thy people, and causest wars to cease in all the world : for thy unspeakable goodness towards us, vouchsafe, we beseech thee, to receive the free-will offering of our hearts and the praises of our lips.

Strong is thy hand, and thy wisdom is infinite, and thy name is love. Therefore do we laud and worship thee, and praise thy holy name, rejoicing continually in thy strength and thy salvation ; for thou art the glory of our power, and by thy loving-kindness we are preserved. Notwithstanding the multitude of our sins, thou hast not forgotten to be gracious, but heapest blessing upon blessing. To thee, therefore, O God, our Saviour and defender, who inhabitest the praises of Israel, we offer our sacrifice of thankfulness, and adore thy loving-kindness.

Thou hast regarded us with pity in thy beloved Son ; and by his intercession, passing by our grievous transgressions, thou hast healed our divisions, and restored peace to our land and the fellowship of thy Church ; so that, by thy defence, our united land may now enjoy rest and quietness and assurance forever. For these and all thy other mercies, we praise thee, we bless thee, we glorify thee, we give thanks to thee for thy great goodness, O Lord God, heavenly King, God the Father Almighty.

We beseech thee to continue thy wonderful goodness to this

thy restored people, that our light may never be removed, nor thy mighty acts be forgotten ; but confirm, O Lord, thy work to all generations. May we be taught by thy past corrections to fear thy justice, and may we be moved by thy long-suffering to love thy goodness and obey thy laws. Give us true repentance for our sins, that, with our bodies and our souls unfeignedly turning unto thee in newness of life, we may enjoy the continuance and increase of thy grace and goodness. Let no root of bitterness spring up to trouble us, nor any pride and prejudice hinder our godly concord and unity. Fill our hearts with loving-kindness for the destitute and ignorant, and for all who need our sympathy and care. Make us faithful stewards of every trust committed to us in the gifts of thy providence.

Be with our rulers to guide their counsels, and to strengthen their lawful authority ; and sanctify the nation in the solemn privileges of freedom, self-government, and power. May our land be the sanctuary of civil liberty and religious truths, an example to the ends of the earth of the righteousness which exalteth a nation.

Hear, Lord, and save us, O King of heaven, when we call upon thee : so shall we, and all thy Church and people, dwell under the shadow of thy wings, protected by thy power, preserved by thy providence, and ordered by thy governance, to thy everlasting praise, and our unspeakable comfort in Jesus Christ our Saviour ; to whom, with thee, O Father, and thee, O Holy Ghost, be glory and praise and dominion for ever and ever. Amen.

The twenty-third selection.

The special collect, in the Ante-Communion Office, as follows :

Most mighty God and merciful Father, who hast promised to maintain and defend thy Church, so dearly purchased and redeemed with the precious blood of thy Son Jesus Christ : increase in his mystical body the spirit of unity and love, and draw together its members everywhere in one communion and fellowship in the faith once delivered to the saints, that as there is but one body, and one spirit, and one hope of our calling, so we may henceforth be of one heart and one soul, united in one holy bond of truth and peace, faith and

charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

The 104th hymn.

The offertory was for the Protestant Episcopal Freedmen's Commission, the first collection for that object.

The special prayer before the benediction, as follows :

O Almighty Father, the God of peace and love, we beseech thee to enable us to put away from us all strife, envy, and malice, as becometh thy people ; and that our late trials, under the guidance of thy providence and Holy Spirit, may be overruled for the furtherance of the Gospel in this land and throughout the earth. All which we ask for Jesus Christ's sake, our Lord and Saviour. Amen.

The election of the Rev. Dr. Clarkson to the Missionary Episcopate of Nebraska, and the Rev. Dr. Randall to the Missionary Episcopate of Colorado, and the Rev. Channing Moore Williams to the Missionary Episcopate of China, was unanimous in each case. The choice of the Rev. Dr. Howe, long the efficient secretary of the House of Deputies, to the Missionary Episcopate of Nevada, was not consummated, as Dr. Howe declined the appointment.

The nominations of the Rev. M. C. Lightner as Missionary Bishop of Colorado, and the Rev. Robert J. Parvin to the Missionary Episcopate of Nevada, were not confirmed by the House of Deputies. The resolutions reported by the Committee on Christian Education, and unanimously adopted, are of permanent interest :

1. *Resolved*, That the Convention should press upon the hearts and consciences of parents the exceeding importance of the more diligent training of their children at home in Christian truths and duties, as the special task of the parents them-

selves, of the father as well as of the mother,—a duty not to be delegated to any one else, and to which the parents should devote a due part of the time and energies of the Lord's day especially.

2. *Resolved*, That the Convention earnestly counsel parents and preceptors to guard their youthful charge from the corrupting influences of much of the common literature of the day, and to provide for them wholesome, instructive, as well as attractive books and periodicals, as a most needful part of family Christian culture.

3. *Resolved*, That the duty is hereby solemnly urged upon those who have worldly wealth, to give towards the endowment of the schools and colleges of the Church, and the foundation of professorships, scholarships, and prizes, by gifts, during life, and by bequests which will strengthen this part of the Church's work long after the donor has gone to his rest.

4. *Resolved*, That it is most clearly and imperatively the duty of parents and guardians to their children and wards, as well as to the Church, when they send the sons and daughters of the Church from their homes, to send them to *her own* schools and colleges, not to those where her worship and teaching are unknown; and *least of all* to those in which Romanism so stealthily but surely perverts the faith of so many of the children of unreflecting or faithless parents.

5. *Resolved*, That the godly parents in the Church owe more of their sons to the ministry of Christ; and that they ought by prayer and spiritual culture to form the hopes and hearts of such sons into the devotion to this peculiar and high calling, which alone can fit men for the ministry, and make it a work of joy to their souls.

Of similar value are the resolutions reported by the Committee on the Domestic and Foreign Missionary Society:

Resolved, That, in the judgment of this House, there has never been a time in the history of our Church when the demand for missionary effort, at home and abroad, was so urgent and imperative as at the present moment; and that we earnestly call upon our constituents, in every diocese of this

Church, to arouse themselves to realize the exigencies of the hour, and to labor, and give, and pray with a freer heart and more fervent zeal.

Resolved, That it be recommended to the ecclesiastical authority in the sparsely settled dioceses and missionary districts to institute a system of itinerancy, by which most of the small communities within their borders can be supplied with regular visits and ministrations by clergymen of our Church; and that the Committee of the Board for Domestic Missions be requested to favor, by making the needful appropriations, the employment of such a corps of laborers.

Resolved, That further to facilitate the effort to bring the worship of our Church to the knowledge and enjoyment of all people in our land who are now living in neglect of their religious duties, and especially of the Lord's day, it be recommended to our parochial clergy, with the advice and sanction of their Bishops, to appoint and send forth lay readers on the outskirts of their cures to gather in the wanderers, and to conduct among them the service of the Church, and otherwise to instruct them, as they may be licensed, in the duties of religion.

Resolved, That persons removing to isolated places, where they will be cut off from the privileges of the sanctuary, should be charged by the pastors from whose immediate care they separate themselves, as they are virtually bound by the vows of baptism and by the constitution of the family in the ordinance of God, to maintain the stated worship of the Church in their own dwellings on the Lord's day, and to teach their children diligently in the Catechism and Offices of the Church.

Two subjects of inquiry among others brought before the Convention claim record.

1st. As to the authority for the rubric inserted at the end of the Metrical Hymns, to wit: ¶ *Whenever the Hymns are used at the celebration of Divine Service, a certain portion or portions of the Psalms of David in metre shall also be sung, it*

was ascertained that the said rubric was passed by both Houses of Convention in 1809, and was made the condition on which the said Hymns were to be used. For proof thereof, reference is made to pages 249, 253, 255, and 261 of the Journals as published by Bioren in 1817. The said rubric having never been either directly or inferentially abrogated, was, therefore, pronounced of necessary obligation.

2d. As to certain alleged typographical errors in the "Table of Proper Psalms for certain days," the Committee reported as follows:

In the first place, the existence of certain discrepancies between the table of Proper Psalms on certain days, as contained in the English sealed Books of Common Prayer and that set forth in the Standard Book of our own Church, is apparent.

That these discrepancies were intentional may be assumed from the fact that in various editions of the American Book of Common Prayer, set forth by the Convention that framed and ratified the same, and accepted as the Standard Books of this Church, the table, as we have it in our present Prayer Book, is found with unvarying uniformity.

Further: that in the various tables of Errata in these Standard Books, prepared by the venerable Bishop White, and appended to the Journals of successive Conventions, and so minute as to embrace errors of punctuation or orthography, no mention is made of any error in the table under present consideration.

Further: that, in the preparation of the present Standard Book of Common Prayer, the Committee to whom was committed its preparation, and whose labors were most painstaking and exhaustive, noting, among other things, every supposed or possible typographical error, the correctness of the "Table," as we have it in our present Prayer Book, was confirmed and attested as being the "Table" as *this* Church has received the same.

Further than this it is not necessary for your Committee to discuss the question committed to them. They may, however,

direct the attention of those who allege that the change referred to arose from accident or a typographical blunder to the recorded opinions of the venerable compilers of our Liturgy on this very point. We append the language of Bishop White :

“As y^e Psalms are a considerable Part of y^e Morning and Evening Prayer, it may be proper to mention in this Place, y^e Reason of their being so considerably shortened. ‘All Scripture is given for Doctrine and Instruction in Righteousness.’ Yet it is supposed that all Parts thereof were not indited for Christian Worship ; and that y^e Church hath a Latitude to select such parts as she shall judge best suited thereto. Therefore such Portions only of y^e Psalms are retained, as were thought y^e most beautiful and affecting. In order to add to y^e Propriety and Sublimity of y^e Psalter, y^e Translation in y^e Bible has been preferred, where it was thought to have a stronger Tendency than y^e other to raise Devotion. A new Division became necessary in Consequence of y^e preceding changes.” *

This language, together with the further expression of the same venerable man desiring his colleague in the work of amending the English Prayer Book to give particular attention to “the reading Psalms” of the greater Festivals,† made in connection with the preparation of the “Proposed Book,” induces your Committee to believe that it was not without due deliberation that so marked and decided a change was introduced into our Service Book. Though the reason leading the compilers of our American Book of Common Prayer to allow selections of Psalms to take the place of those in regular course at the option of the clergyman, and to change particular “Psalms for certain days” for others more suitable in their opinion, may not obtain at the present time, there can not be any doubt but that, at that period of our ecclesiastical history, there was a strong tendency to change, abbreviate, or omit

* Hints toward a preface, in the handwriting of Bishop White, preserved among the manuscripts of the General Convention, and published in the notes to Perry's reprint of the old Journals of the General Convention, III., p. 515.

† *Vide* Bishop White's Letter to Dr. William Smith, in Reprint of old Journals, III., p. 524.

portions of the Psalter, from an opinion alluded to by Bishop White in this language quoted above. The action of a portion of the American Church in setting forth the "Proposed Book" in which these changes and omissions were marked and radical, and the previous or subsequent preparation of amended Psalters in various sections of the American Church at the period of our organization, attests this feeling ; and the mere mention of it is sufficient to confirm the supposition, were it not supported by more direct testimony, that the change under discussion was intentional, and, as such, made an integral part of our American Book of Common Prayer.

One new Canon alone, "Of the Requisites of a Quorum," was adopted, and several amended. The number of clergy in the reunited Church now numbered two thousand four hundred and fifty.

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130, 131

THE CONVENTION OF 1868.

The Convention of 1868 met in Trinity Church, New-York, on the 7th of October, and continued its sessions in Trinity Chapel and the Church of the Transfiguration until the 29th of the same month. The Rt. Rev. Benjamin Bosworth Smith, D.D., presided in the House of Bishops.

One hundred and forty clerical, and one hundred and thirty lay, deputies were in attendance. The opening sermon was preached by the Bishop of Delaware. The Rev. Dr. Craik was re-elected President of the House of Deputies, and the Rev. William Stevens Perry, of Connecticut, Secretary.

The Diocese of Pittsburgh was represented for the first time, and the Diocese of Nebraska was admitted into union. Maryland was divided into two dioceses (Easton); New-York into three (Albany and Long Island); and Western New-York into two (Central New-York). The membership of the Board of Missions was increased. Amendments to Art. 5 of the Constitution, providing for the further division of dioceses, were adopted for final action at the next session. The insertion of an additional Cycle completing the present century, and the omission of the Cycle from 1843 to 1861, inclusive, in the Calendar of the Prayer Book, were adopted for action at the following Convention.

The suggestion of the Convention of the Diocese of Georgia that measures should be taken to secure the "alteration of the Constitution of the Church, so that the word 'Convocation' shall designate the Diocesan Convention, and the word 'Council' the General Convention, leaving the word 'Synod' as a fit and proper name for the Assembly of Deputies from a Province in the Church, when such ecclesiastical bodies shall be established," failed to receive adoption.

The Committee on the Prayer Book, of the House of Deputies, reported with regard to an alleged grammatical inaccuracy or typographical error in that portion of the Office for the Holy Communion, known as the "Invocation," as follows :

Your Committee find from Bishop White's "Memoirs of the Protestant Episcopal Church in the United States," that those portions of the Communion office known as the "Oblation" and "Invocation," were introduced at the instance of Bishop Seabury,* of Connecticut, at the General Convention held in Philadelphia in 1789 : That the same portions had been used in the Diocese of Connecticut previous to the General Convention of 1789 ;† that they were derived from the office of the

* *Vide* "Memoirs of the Protestant Episcopal Church." Second Edition. New-York, 1838. Page 154.

† *Vide* "The Communion Office, or Order for the Administration of the Holy Eucharist or Supper of the Lord. With Private Devotions. Recommended to the Episcopal Congregations in Connecticut. By the Right Reverend Bishop Seabury. New-London: 1786." In republishing this Edition of the Scotch Office, and in recommending its use in his Diocese, Bishop Seabury was carrying out the terms of the "Concordat," entered into with the Bishops of Scotland at the time of his Consecration. *Vide* Historical Notes and Documents appended to Perry's Reprint of the Journals of the General Convention, Vol. III., p. 237.

Scotch Episcopal Church ; that in the said office,* instead of the words " we, and all others who shall be partakers," etc., the expression is " Whosoever shall be partakers," etc. ; and that the change to " we, and all others who shall be partakers," etc., was probably made by Bishop Seabury.

Considering, however, that the phraseology as it now occurs in the Prayer Book has been so long in use without occasioning any difficulty affecting either devotion or doctrine, and that your Committee have not discovered that the expression objected to in the resolution was occasioned by any typographical error, they are unanimously of the opinion, that it would not be advisable to make any change in the present phraseology.

A Commission on Archives was created.

In the House of Bishops the Committee on the Prayer Book, to whom was referred an inquiry in regard to the Lessons, Collect, Epistles, and Gospel, proper to be read on any Sunday which is also a holy day, recommended that on all such occasions the Lessons, Epistles, and Gospel for the Sunday shall be used, and that the Collects for both Sunday and holy day should be read.

Two reports were made on the question of the Conduct of Public Worship, that of the majority being presented by the Rev. Dr. (now Bishop) Paddock.

The Committee on Canons to whom were referred sundry memorials touching greater uniformity in the conduct of public worship, and in the administration of the Rites and Sacraments of the Church, would respectfully report the following preamble and resolutions, which they recommend for adoption :

Whereas, This Church seeks to keep the happy mean between too much stiffness in refusing and too much easiness in

* *Vide Reliquiæ Liturgicæ*, Vol. II. (The Scottish Prayer Book), p. 150. And also the various Communion Offices in Hall's *Fragmenta Liturgica*, Vol. V. (Non-jurors and Scottish Offices).

admitting variations in things once advisedly established ; and holds that with regard to things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein as to those who are in places of authority shall from time to time seem either necessary or expedient ; her aim being to do that which, according to her best understanding, may most tend to the preservation of peace and unity in the Church, the procuring of reverence, and the exciting of piety and devotion in the worship of God ; and finally, the cutting off occasion from them that seek occasion, of cavil against the Church and its Liturgy ; and

Whereas, It has been represented to this House by divers memorials numerously signed by presbyters and laymen of this Church, that the introduction, by certain of her ministers, of vestments, ceremonies, practices, and ornaments of churches, not heretofore generally known in the public worship of this Church, is marring her good order and harmony, wounding the consciences of many of her true and loyal children, scandalizing and repelling many without her fold, deferring hopes of Christian unity, and imperiling portions of the faith ; and

Whereas, It has also been represented by memorials, likewise signed, that the neglect and disuse, by certain of the ministers, of vestments, usages, and, in some instances, rubrics, well established and generally observed in this Church, are marring her order and beauty, disturbing her uniformity, and encouraging individual lawlessness and self-will ; therefore, be it

Resolved, The House of Bishops concurring, that, with devout acknowledgment of that gracious presence and assistance of her Divine Master which has been so signally vouchsafed to this Church at many a crisis more perilous than the present, enabling her, in the midst of aggressions from without and innumerable short-comings and extravagances from within, to maintain the integrity of her doctrine and the beauty, decency, and dignity of her worship, this Convention attributes this happy result in a great measure, under God, to that spirit of moderation which has hitherto guided the counsels of this Church, and which has rendered her averse to all restrictions

of the liberty of her children in things indifferent or unessential, so long as unity can be maintained and spiritual edification promoted in any other way. It is the sense of this Convention, therefore, that the enactment of any canon on the subject of ritual would be unwise and inexpedient at the present time. But it is none the less the sense of this Convention that the continued maintenance of the decency and order as well as of the peace and harmony which, by God's blessing, have always characterized this Church ; the avoidance of the dangers of irreverence and lawlessness on the one hand, and of extravagance and superstition on the other ; the preservation of doctrine from peril of intentional or unintentional change, and a due regard to the scriptural canon of walking wisely toward them which are without, require from all ministers of this Church, celebrating divine service in churches or other established places of public worship, a conscientious and, so far as may be, steadfast adherence to such vestments, ceremonies, practices, and ornaments, as, by reason of long-continued use or by authority, are recognized as properly belonging to this Church, avoiding errors either by excess or by defect. And, further, that in all matters doubtful, for the avoidance of unseemly disputes and contradictory practices, which tend neither to good name nor to godliness, reference should be made to the Ordinary, and no changes should be made against the godly counsel and judgment of the Bishop.

A portion of the committee, the Rev. Dr. (now Bishop) M. A. De Wolfe Howe and Mr. John N. Conyngham, LL.D., presented a minority report with the following resolutions :

Whereas, It has heretofore been one of the peculiar characteristics and attractions of the Protestant Episcopal Church, that its worship and the mode of conducting it have been in all places substantially alike ; so that every child of the Church in any one of her sanctuaries, found a familiar spiritual home ; and

Whereas, It has been especially distinctive of this Church, that while it has avoided the baldness of most of the modes of Protestant worship, it has still more decidedly put away the

many-colored vestments, excessive ceremonial, and false symbolism of a foreign Church with which it is not in communion ; therefore

1. *Resolved*, As the sense of this Convention—the House of Bishops concurring—that the maintenance of our wonted uniformity and simplicity in worship is exceedingly desirable, to secure this Church from the insidious introduction of unsound doctrine, from the disturbance of the peace and comfort of its worshippers, and from exposure to evil report among them who are without.

2. *Resolved*, That while there is no absolute directory in the Canons or Rubrics of the Church, specifying all official vestments and practices, and all ecclesiastical ornaments which may be fitly used therein, yet there is the indication of great simplicity ; and the traditional usages of the Church in this behalf, from the date of its organization here to the present period, is in conformity therewith, and has, in the hearts and minds of the great body of its loyal members, the force of law.

3. *Resolved*, That this Convention affectionately urges upon all who have to do with the ordering of the appointments of public worship, that they abide by the traditions and ceremonies of this American Church ; that none other than the “clerical habits” known to our fathers, and referred to by the House of Bishops at the General Convention of 1814, as appropriate to ministers officiating in the congregation, “bands, gowns, and surplices,” with their customary appendages, cassocks, and black stoles, be provided, and that no strange ornaments of the sacred places, conducive to vain show or superstition, be introduced.

4. *Resolved*, That, in the judgment of this Convention—the House of Bishops concurring—the burning of lights in the Order for the Holy Communion, the burning of incense, reverences to the holy table, or to the elements thereon, the elevation of the elements, making the sign of the cross (except when prescribed in the Rubric) in and during divine service or the celebration of the Lord's Supper, are innovations on our mode of conducting public worship, offend against the common order of the Church, and wound the consciences of many of its true and loving members.

5. *Resolved*, That this Convention earnestly expresses its disapproval of the omission of any of those proprieties of apparel and demeanor, when ministering in the congregation, which either rule or general usage has made distinctive of our worship, and commends all who, being in holy orders, would deviate on the right hand or on the left, from the common order of the Church's worship, to seek first the counsel of their Bishops, and submit themselves to their godly judgments.

The consideration of the whole subject being made the order of the day, it was moved to amend the resolution reported by the Committee, by striking out all after the word "Resolved," and inserting instead that portion of the resolutions accompanying the minority report, numbered respectively, 2, 3, 4, and 5. The Rev. Dr. (now Bishop) Littlejohn moved as an amendment to the proposed amendment the following :

Resolved, That the House of Bishops be requested to set forth for consideration and adoption by the next General Convention such additional Rubrics in the Book of Common Prayer, as, in their judgment, may be deemed necessary.

Resolved, That meanwhile, in all matters doubtful, reference should be made to the Ordinary, and no changes should be made against the godly counsel and judgment of the Bishop.

Resolved, That copies of the reports of the majority and minority of the Committee on Canons be transmitted to the House of Bishops.

A substitute was offered for the several amendments before the House, as follows :

Resolved, That the House of Clerical and Lay Deputies consider the Liturgy, Offices, and Articles of the Church sufficient exponents of her sense of the essential doctrines of Holy Scripture ; and that the Canons of the Church afford ample means of discipline and correction for all who depart from her standard.

Resolved, further, That the General Convention is not a suitable tribunal for the trial and censure of, and that the Church is not responsible for, the errors of individuals, whether they are members of this Church or otherwise.

This being defeated by a vote of 21 nays to 11 ayes and 2 divided of the clergy, and 20 nays to 7 ayes and 3 divided of the laity, the amendment offered by the Rev. Dr. Littlejohn was adopted by a vote of 21 ayes to 10 nays and 4 divided of the clergy, and 18 ayes to 8 nays and 4 divided of the laity.

This result having been communicated to the House of Bishops, on motion of the Bishop of Maryland, it was

Resolved, *Unanimously*, That the House of Bishops affectionately informs the House of Clerical and Lay Deputies that in the full trust that the spirit of the second of the three resolutions communicated by that House in its Message No. 78, will be carried out in the action of the clergy and laity of the several dioceses and missionary jurisdictions of this Church, this House deems it unadvisable to enter upon any alteration of the rubrics of our Book of Common Prayer by the insertion of additional matter; but that it will appoint a Committee whose duty it shall be to consider whether any additional provision for uniformity, by canon or otherwise, is practicable and expedient, and to report to the next General Convention.

The Presiding Bishop appointed as the Committee to consider whether any additional provision for uniformity in matters of Ritual, by canon or otherwise, is practicable and expedient, and to report to the next General Convention, the Bishop of Delaware, the Bishop of Connecticut, the Bishop of New-Jersey, the Bishop of Rhode Island, the Bishop of Pittsburgh.

In reply to one of the several "memorials" presented to this Convention, asking for greater latitude in the use of the Book of Common Prayer, a Committee of the Bishops, consisting of the Bishops of Delaware, Virginia, and Western New-York, reported as follows:

That while disposed to treat with respectful and tender consideration the conscientious difficulties of brethren on whose behalf this memorial has been presented to the General Convention, and without expressing an opinion adverse to the expediency of a wise and careful examination of some of the offices of the Prayer Book, with the view of removing all cause of complaint or objection, they can not recommend a favorable answer to the present petition. The memorial, without naming any specific grievance to be remedied, asks for a latitude in the use of the Liturgy which seems incompatible with that uniformity in the services of this Church which has been considered an eminent advantage and excellence—and such license, moreover, if granted, would expose the convictions and rights of a congregation to be sacrificed to the scruples or peculiar views of the minister. The Committee recommend, therefore, the following resolution:

Resolved, That, in the opinion of this House, such latitude in the use of the Book of Common Prayer as the memorialists ask, could not be allowed with safety, or with proper regard to the rights of our congregations.

On motion of the Bishop of Massachusetts, this resolution was unanimously adopted.

In the same House, the following resolutions, accompanying the report on Christian education, were unanimously adopted, and were communicated to the House of Deputies:

Resolved, That the Bishops do call on the educated members of this Church, the men and women competent and free to train our sons and our daughters in the faith and the piety of

the Gospel as exhibited in our Book of Common Prayer, and to educate them in secular learning and attainment, to consider the question of their privilege and duty thus to work for Christ and his Church under the care and guidance of their Bishops, and in such associations and under such rules as shall receive the Episcopal sanction in each Diocese. To such associations, and to such work, the Bishops give their hearty encouragement, and their fervent blessing.

Resolved, That the Bishops call upon the people committed to their charge, to give promptly and freely of their worldly wealth, to plant and nourish such schools of the Church.

The following action was taken, at the instance of the Missionary Committee of the Lower House:

Resolved, That it be recommended to the ecclesiastical authorities in the thinly-settled dioceses and missionary districts to have regard for the following agencies:

1st. To provide a system of itinerancy by which the services of the Church may be carried to small communities and isolated households.

2d. To give larger scope and more efficiency to the voluntary service of pious laymen who may be willing to give a stated portion of their time to missionary duty.

3d. To encourage and exhort families settled in remote places and deprived of the privileges of the Sanctuary to maintain the stated worship of the Church in their own dwellings on the Lord's day, and to teach their children diligently in the Catechism and offices of the Church.

It was also resolved, in accordance with the recommendation of a lay committee,

That it is a solemn and urgent duty of each and all of the lay members of the Church to make systematic and constant efforts for the better maintenance of the clergy and of their families.

Action respecting the subject of "Hymnody" took the following form:

Resolved, That the additional Hymns, licensed for use by the last General Convention, be adopted and allowed to be bound up with the Book of Common Prayer.

Resolved, That the Bishops of this Church are allowed to license the use in their respective Dioceses, until the next meeting of the General Convention, of the collection known by the title, "Hymns for Church and Home;" and the collection known as "Hymns Ancient and Modern;" with the exception, in the latter collection, of Hymns numbered 26, 31, 115, 164, 203, 206, 209, 212, 242, 249: these Hymns being deemed objectionable.

A new missionary jurisdiction, with the following boundaries: on the east by the Missouri river, on the south by the State of Nebraska, on the west by 104 meridian, the Territory of Wyoming, and Nebraska, on the north by 46 degrees north latitude, was established, and temporarily placed under the charge of the Missionary Bishop of Nebraska. The two Houses sent, by ocean-telegraph, the expression of "their affectionate condolence to the Church of England on the death of its venerable Primate," which occurred during the session. The name of the Freedmen's Commission was changed to "The Home Missionary Commission for Colored People."

The following preamble and resolutions were adopted by the Bishops, on motion of the Bishop of Illinois:

Whereas, In the year of our Lord, 1867, his Grace, the Archbishop of Canterbury, did invite "the Bishops of the Reformed Church in visible communion with the United Church of England and Ireland," to meet for brotherly conference in the Palace at Lambeth in September of that year; and

Whereas, Pursuant to such invitation, a majority of the Bishops of the Anglican Communion did thus assemble for fraternal council and spiritual communion; and

Whereas, The results reached by their deliberations were of such importance, and were attained with so much unanimity, as to entitle them to great moral weight with all Churches of the Anglican Communion, therefore,

Resolved, The House of Clerical and Lay Deputies concurring, that this Church, now represented in General Convention, does adopt the following resolutions:

I. *Resolved*, That this Church records, with gratitude to Almighty God, the satisfaction and thankfulness with which it regards the solemn Assembly of the Bishops of the Anglican Communion in the Lambeth Conference, by which the bonds have been strengthened "of Christian communion between Churches, acknowledging one Lord, one Faith, one Baptism, and connected by Common Formularies," and we do cordially unite in the language and spirit of the "*Introduction*" by which the deliberations of that body were prefaced:

We, Bishops of Christ's Holy Catholic Church, in visible communion with the United Church of England and Ireland, professing the Faith delivered to us in Holy Scripture, maintained by the Primitive Church, and by the Fathers of the English Reformation, now assembled, by the good Providence of God, at the Archbishoppal Palace of Lambeth, under the Presidency of the Primate of all England, desire *First*, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; *Secondly*, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the Prayer of our Lord "That all may be One, as Thou, Father, art in me, and I in Thee, that they also may be One in us, that the world may believe that Thou hast sent me;" and *Lastly*, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils; and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and inter-

cession, by the cultivation of a spirit of charity, and a love of the Lord's appearing.

II. *Resolved*, That this Church receives the Encyclical Letter, an "Address to the Faithful in Christ Jesus, the Priests, and Deacons, and the Lay Members of the Church of Christ, in communion with the Anglican Branch of the Church," and orders the same to be placed among the Archives in charge of the Registrar.

III. *Resolved*, That we acknowledge with thankfulness the act of the venerable Primate (of whose lamented decease this House has been to-day informed), in convening the meeting of the Chief Pastors of the Anglican Communion; and we unite in his own words of supplication: "That our Almighty Father shed abroad upon us the spirit of wisdom, peace and love, so that being knit together more closely in the bonds of brotherly affection and Christian communion, and animated with more fervent zeal for the Saviour's honor and the salvation of souls, we may do our endeavor to prepare His Church for the coming of Him whom we lovingly adore, and whose advent in power and glory we ardently look to and long for.

IV. *Resolved*, That this Church accepts the full spiritual validity of the deposition and excommunication of Dr. Colenso, pronounced by the Metropolitan and Bishops of the South-African Church; and we will regard him as deposed and excommunicate, accordingly, until he shall so turn from his errors, and be restored to full communion by the Church of South-Africa, which God of his infinite mercy grant.

V. *Resolved*, That this Church recognizes with satisfaction as indispensable for the discipline of the Church, the provision of letters dimissory reciprocal between its several branches, and the full change of jurisdiction understood to be secured by such transfer.

VI. *Resolved*, That this Church also expresses its cordial approval of the provision that emigrant members of the Church, of good Christian standing, should be furnished with testimonials addressed to the Bishops and Pastors of the Church in the country to which they may remove.

Canons authorizing the formation of a Federate Council; respecting the Consecration of Churches;

and on the subject of Divorce, were adopted. The latter enactment is as follows:

No minister of this Church shall solemnize matrimony in any case where there is a divorced wife or husband of either party still living; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, (or to parties once divorced seeking to be united again.

The Bishop of Missouri was consecrated at this session, and Missionary Bishops were elected for Oregon and Nevada.

On the whole, in reviewing the proceedings of the Convention, it may be said that though the actual legislation effected at its session was not so much, still its avoidance of direct legislative enactments on mooted points may yet prove to have been the truest wisdom. Its action with respect to unscriptural divorce has won for it a general praise. The numerous memorials presented to it received a patient consideration, though the action resulting from them was but trifling in its nature or extent. Its debates, of which we have a verbatim record, were characterized by dignity and were marked with many brilliant passages. As an evidence of the substantial unity of the Church, the general unanimity of feeling among its members was a most gratifying feature of the session. The number of clergy had reached two thousand six hundred and sixty-two.

THE CONVENTION OF 1871.

So recent is the meeting of this important Convention, and so much of its legislation appears likely to pass in review for further consideration at the session of 1874, that we shall even more rigorously than before confine our *résumé* to abstracts or notices of the completed action of the two Houses, avoiding any thing in the way of criticism or comment. The Convention met in Emmanuel Church, Baltimore, Md., on the 4th of October, continuing its sessions until the 26th of the same month. The House of Bishops sat one day longer than the lower House. The sermon at the opening service was preached by the Bishop of Virginia. The presence of the Lord Bishop of Lichfield, England, Dr. Selwyn; the Bishop of Nassau, Dr. Venables; and the Dean of Chester, Dr. Howson, with other clergy of the English and Colonial Churches, added interest to a session distinguished from the outset by a spirit of forbearance, peace, and mutual good-will. The Rt. Rev. Dr. Benj. Bosworth Smith presided in the House of Bishops. In the Lower House forty dioceses were represented, and one (Central Pennsylvania) created. One hundred and sixty-two clerical, and one hundred and thirty-eight lay deputies were in attendance. The officers of the last House of Deputies were re-elected. The

Crack
Mr. Bosworth

Rev. Dr. W. B. W. Howe was consecrated to the Assistant Bishopric of South-Carolina, the Bishop of Lichfield preaching the sermon, and the sightless Bishop of South-Carolina guiding his hand "wittingly," in the act of laying on of hands, upon the head of his assistant and brother. Early in the session (on the fourth day) the following report on ritual, accompanied by two resolutions, was transmitted by the Bishops to the lower House, and gave occasion for the most important discussion of the session :

The Committee of Five Bishops appointed by the House of Bishops, at the General Convention of 1868, "To consider whether any additional provision for uniformity, by canon or otherwise, is practicable and expedient, and to report to the next General Convention," having held sundry meetings at several different places, at each of which all the members of the Committee were present through the entire session ; and having, as they believed, given to the subject-matter intrusted to them that careful consideration which its importance merits, respectfully ask leave to report :

The resolution under which the Committee was appointed raises several questions for examination and answer. Is any legislation touching the performance of Divine Service and "the Administration of the Sacraments and other Rites and Ceremonies of the Church" practicable? If practicable, is it, at this time expedient? If practicable and expedient, shall it take the shape of a canon or canons ; or shall it be otherwise provided for? And, finally, what shall the actual details of legislation be? Assuredly, these are questions that touch the Church, and its ministers and members, in many and very vital points, and involve many delicate as well as precious relations.

In considering these questions, the Committee have endeavored never to forget that substantial uniformity is entirely compatible with very considerable individual liberty ; that

non-essentials should never be unduly magnified, and, far less, raised to an equality with essentials ; that many troublesome and objectionable things are ephemeral in their nature, and "perish in the using ;" and that, under any circumstances, hasty legislation is ever to be avoided. Nor have they omitted to keep in mind the wise words of the Thirty-fourth Article of Religion :

"It is not necessary that traditions and ceremonies be in all places one, or utterly alike ; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. . . .

"Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

While, however, the Committee have kept these considerations in view, it has been and is their unanimous conviction that some action of the General Convention, in regard to the important matters named in the resolution appointing them, is very desirable, if not, indeed, absolutely demanded. Among many reasons for this conviction that present themselves, they venture to ask attention to the three following :

First. It is obvious to remark that there are among us great and growing "diversities of use" in the performance of Divine Service and the offices of the Church. Unless something is done, and done soon, in the interests of uniformity, these diversities bid fair to equal, if they do not exceed, those which, at the period of the Anglican Reformation, were regarded as an evil to be removed ; and which led to the decision that "the whole realm" should have "but one use." They occasion, moreover, even now, confusion, trouble, and perplexity among our people ; and these evils must increase as their causes are multiplied.

Secondly. It is believed that various services over and above those provided in the Book of Common Prayer, or set forth in accordance with the provisions of Title I., Canon 13, § XIV. of the Digest, and not coming under the denomination of Sunday or other school services, are publicly used in certain churches. How far liberty in this regard is to be allowed, or

in what respects it is to be restrained, the Committee do not undertake to say. It is obvious, however, that any such services are sources of disorder and confusion, in proportion as they are framed on principles and embody acts, words, or forms—come these from what outside quarter they may—that are not in accord with the “doctrine, discipline, and worship” of our own Church, or are foreign to the genius and spirit of our services.

Thirdly. The Committee have reason to believe that, in some instances, the services of the Prayer Book are unlawfully altered or mutilated, and, in others, are so performed as to make it difficult, to say the least, to distinguish them, except in the language employed, from those of the Church of Rome. Against such wrongs our people have a right to demand protection ; and whether they demand it or not, it would seem to be a plain and bounden duty to provide for it.

For these reasons, besides others which it is not necessary to rehearse, the Committee unanimously recommend action by the present General Convention ; and after maturely weighing the different modes in which this recommendation may be carried out, they further unanimously recommend that any action which the Convention may take shall be in the form of a canon or canons.

In proceeding to state the various details which they believe ought to be made the subjects of such action as has been proposed, the Committee desire to say that, while on the great majority of the points presented there has been entire unanimity of opinion, some things are, nevertheless, proposed, and others are omitted, which, had each member's individual wish regulated the final result, would have been differently disposed of. They have strongly felt that uniformity necessarily involves the giving up of some things, and the acceptance of other things which individuals may desire, on the one hand, to retain, or, on the other, to remove.

The Committee report the following as the matters upon which they respectfully recommend legislation :

I.

They recommend that certain acts in the administration of the Holy Communion, and on other occasions of public wor-

ship, hereinafter enumerated, be prohibited by canon, to wit:

- (1.) The use of incense.
- (2.) Placing or retaining a crucifix in any part of the church.
- (3.) Carrying a cross in procession in the church.
- (4.) The use of lights on or about the holy table, except when necessary.

(5.) The elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects toward which adoration is to be made, in or after the prayer of consecration, or in the act of administering them, or in conveying them to or from the communicants.

(6.) The mixing of water with the wine as part of the service, or in presence of the congregation.

(7.) The washing of the priest's hands, or the ablution of the vessels, in the presence of the congregation.

(8.) Bowings, crossings, genuflections, prostrations, reverences, bowing down upon or kissing the holy table, and kneeling, except as allowed, provided for, or directed, by rubric or canon; it being provided that reverence at the mention of the name of the Lord Jesus is not intended to be disallowed; and it being further provided that private personal devotion, before or after official ministration, is not to be understood to include or justify any of the acts prohibited.

(9.) The celebration or receiving of the Holy Communion by any Bishop or priest when no person receives with him.

(10.) Employing or permitting any person or persons not in Holy Orders to assist the minister in any part of the order for the administration of the Holy Communion.

(11.) Using, at any administration of the Holy Communion, any prayers, collects, gospels, or epistles, other than those provided in the Book of Common Prayer, or under § XIV. of Canon 13 of Title I. of the Digest.

They further recommend here:

(1.) That no Rector of a Parish or other minister shall be allowed to introduce the Choral Service without the consenting vote of the Vestry, or contrary to the prohibition of the Bishop.

(2.) That no surpliced choir shall be employed except under the same limitations; and when such choirs are employed,

the only addition to their ordinary attire shall be a surplice reaching to the ankles.

(3.) That no chancel shall be allowed to be so arranged as to prevent the minister from officiating at the right end of the holy table. It is to be noted that a credence-table is lawful.

II.

The Committee further recommend that canonical provision be made touching the dress appropriate to clergymen ministering in the congregation; and that the only vestments declared to be appropriate to clergymen so ministering be:

(1.) For bishops, the present episcopal robes.

(2.) For all ministers, a white surplice; a black or white stole; a black cassock not reaching below the ankles; a black gown; and bands.

They also recommend that provision be made:

(1.) That on occasions of services, where expediency or necessity of health may require it, the university cap may be used.

(2.) That candidates for orders, who are licensed to act as lay readers, may use the academical black gown.

III.

In addition to the canonical provisions now recommended, and in consideration of the fact that "nothing can be so plainly set forth but doubts may arise in the use and practice of the same," the Committee further unanimously recommend that some action be taken to carry out, in such manner as may secure its observance, the principle declared in the second resolution sent to this House by the House of Clerical and Lay Deputies, at the General Convention of 1868, to wit: That, "in all matters doubtful, reference shall be made to the Ordinary, and no changes shall be made against the godly counsel and judgment of the Bishop."

In conclusion, the Committee recommend the adoption of the following resolutions:

Resolved, That this report be communicated to the House of Clerical and Lay Deputies.

Resolved, the House of Clerical and Lay Deputies concurring, That a Joint Committee, consisting of three Bishops, three

Presbyters, and three Laymen, be appointed, to whom the subject-matter of this Report shall be referred, with directions to report to this Convention, at as early a day as practicable, such canons as they may deem necessary in the premises.

All which is respectfully submitted.

ALFRED LEE,
J. WILLIAMS,
T. M. CLARK,
W. H. ODENHEIMER,
J. B. KERFOOT.

Resolved, That in the gravity of the subject and its bearings, this House is unprepared for immediate action on the Report submitted by its Committee on Ritual Uniformity, without previous consideration of the same in joint Committee of the two Houses of Convention.

Resolved, the House of Clerical and Lay Deputies concurring, That a joint Committee be appointed for the consideration of the above-named Report of the Committee of the House of Bishops concerning Ritual, and to report if any, and, if any, what, action may properly be taken in the premises.

The subject-matter of the above, together with a resolution to appoint the proposed committee by ballot, having been made the order of the day, the Rev. Cleland K. Nelson, D.D., of the Diocese of Maryland, offered the following preamble and resolution :

Whereas, In General Convention of 1868 the House of Clerical and Lay Deputies did request of the House of Bishops the setting forth of such additional rubrics in the Book of Common Prayer as in their judgment may be deemed necessary ; and, whereas, the House of Bishops have not complied with the above-mentioned request, therefore be it

Resolved, That the House of Clerical and Lay Deputies do hereby, in reply to Message No. 5, from the House of Bishops, most respectfully and affectionately renew the request that our Right Reverend Fathers assembled at the House of Bishops

prepare and propose for the consideration of the House of Clerical and Lay Deputies some well-digested scheme of such additional rubrics in the Book of Common Prayer, or such further canonical legislation as, in their judgment, they may deem necessary.

The Rev. William H. Clarke, of the Diocese of Georgia, moved to amend the above by striking out all after the word "Resolved," and inserting instead thereof the words—

I. That the House of Deputies do not concur in the resolution communicated in Message No. 5, from the House of Bishops.

II. *Resolved*, That this House request the House of Bishops to take definite action upon the report of their Committee on Ritual, and communicate the result to this House for their consideration.

The Rev. E. Edwards Beardsley, D.D., of the Diocese of Connecticut, offered the following resolution as a substitute for the whole matter before the House, which was finally adopted :

Resolved, That this House concurs in the resolution contained in Message No. 5, from the House of Bishops, asking the appointment of a joint committee to consider the Report on Ritual Uniformity sent to this House with said Message.

The resolution itself, as amended, was then adopted. After no little discussion respecting the choice of the members on the part of the lower House, of the committee contemplated in the above resolutions, the joint committee appointed to consider and report upon the report on Ritual Uniformity made to the House of Bishops by a com-

mittee of the said House of Bishops, reported the accompanying Canon and resolution for action thereon by the two Houses of Convention:

CANON OF RITUAL.

§ 1. This Church, holding fast its liberty in Christ its Head, recognizes no other law of Ritual than such as it shall have itself accepted or provided; meaning thereby in no wise to prejudice or arraign the different rites, usages, customs, or laws of other branches of the Church of Christ.

§ 2. The provisions for Ritual in this Church are:

1. The Book of Common Prayer, with the Offices and Ordinal thereto appended, as adapted to the use of this Church by additions, omissions, or other alterations from time to time constitutionally made.
2. The Canons of the Church of England in use in the American Provinces before the year 1789, and not subsequently superseded, altered, or repealed, by legislation, General or Diocesan, of this Church.
3. The Canonical or other regular legislative or judicial action or decisions of this Church, in its Conventions, General or Diocesan, or by its duly constituted authorities.

§ 3. For the greater uniformity and simplicity of the public worship of this Church—for the more effectual enforcement of due habits of solemn reverence in its congregations, and out of considerate regard to the conditions under which the extension of the Church is now and hereafter to take place—it is hereby declared and provided, that in all questions arising concerning Ritual Observance, the Administration of the Law of Ritual of this Church, whether for enforcement or for restriction, appertains to the office and duty of the Ordinary, who e official written determination, whether of his own motion, or at the official demand either of a Rector or of a Vestry, shall be held to be the settlement of any question which shall at any time arise concerning Ritual: *Provided*, however, that contradictory determinations shall be subject, on memorial or otherwise, to revision by the House of Bishops, under such rules

and regulations for bringing the same before them, as said House of Bishops shall prescribe.

WILLIAM ROLLINSON WHITTINGHAM,

Bishop of Maryland.

WILLIAM COOPER MEAD,

Chairman of the Committee on the part of the House of Deputies.

RESOLUTION ADOPTED BY THE JOINT COMMITTEE ON RITUAL.

Resolved, That a joint committee of three of each Order be appointed to examine the Canons of the Church of England, of 1603, and report to the next General Convention what portions were in use in the American Provinces in the year 1789, and how far the same have been modified by repeal, or alteration, or other mode, by action of this Church, in its Conventions, General or Diocesan, and whether any portion requires modification or repeal.

The Rev. Daniel R. Goodwin, D.D., LL.D., of the Diocese of Pennsylvania, offered the following amendment to the Canon on Ritual reported by the joint committee, to wit:

Resolved, That the proposed Canon be amended by inserting in the first section, after the word "Provided," the words "in her Canons and Book of Common Prayer," and by striking out the whole of the second section.

The Rev. William Cooper Mead, D.D., of the Diocese of Connecticut, moved as an amendment to the amendment to the resolution reported by the joint committee on the report made to the House of Bishops on Ritual, to strike out Subsection [2] of § II. of the Canon of Ritual, and to insert after the words "constituted authorities" in Subsection [3] the words "and under this head," etc., so that the Canon, as amended, would read:

CANON OF RITUAL.

§ 1. [As reported by the joint committee.]

§ 2. The provisions for Ritual in this Church are :

1. [As reported.]

2. [As reported, with the following addition :]

And under this head the following acts in the administration of the Holy Communion, and on other occasions of public worship, are prohibited :

(1.) The use of Incense.

(2.) Placing or retaining a Crucifix in any part of the Church.

(3.) The use of lights on or about the Holy Table, except when necessary.

(4.) The elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects toward which adoration is to be made, in or after the prayer of Consecration, or in the act of administering them, or in conveying them to or from the communicants.

(5.) The mixing of water with the wine as part of the service.

(6.) The washing of the Priest's hands, or the ablution of the vessels, as part of the service.

(7.) Bowings, crossings, genuflections, prostrations, reverences, bowing down upon or kissing the Holy Table, and kneeling, except as allowed, provided for, or directed by rubric or canon ; it being provided that reverence at the mention of the name of the Lord Jesus is not intended to be disallowed ; and it being further provided that private personal devotion, before or after official ministration, is not to be understood to include or justify any of the acts prohibited.

(8.) The celebration or receiving of the Holy Communion, by any Bishop or Priest when no person receives with him.

(9.) Employing or permitting any person or persons not in Holy Orders to assist the Minister in any part of the Order for the Administration of the Holy Communion.

(10.) Using, at any administration of the Holy Communion, any Prayers, Collects, Gospels, or Epistles, other than those provided in the Book of Common Prayer, or under § XIV. of Canon 13 of Title I. of the Digest.

§ 3. [As reported by the joint committee.]

The Rev. Dr. Godwin withdrew his amendment, and accepted that offered by the Rev. Dr. Mead in its stead.

The Rev. Philander K. Cady, D.D., of the Diocese of New-York, offered the following amendment to the amendment offered by the Rev. Dr. Mead, to wit, to strike out all of the Canon of Ritual as reported, and substitute therefor as follows :

CANON OF RITUAL.

In all matters of Ritual that are doubtful, reference shall be made to the Ordinary, and no changes shall be made against the godly counsel and judgment of the Bishop.

Mr. Bernard Carter, of the Diocese of Maryland, moved the indefinite postponement of the whole subject under consideration.

Pending action on this motion, Message No. 50 from the House of Bishops informed

the House of Clerical and Lay Deputies that it has, in conformity with the recommendation of the Joint Committee on Ritual Uniformity, adopted the following Canon of Ritual, to be

CANON —.

§ I. This Church, holding fast its liberty in Christ its Head, recognizes no other law of ritual than such as it shall have itself accepted or provided ; meaning thereby in no wise to prejudice or arraign the differing rights, usages, customs, or laws of other branches of the Church of Christ.

§ II. The provisions for Ritual in this Church are :

1. The Book of Common Prayer, with the Offices and Ordinal thereto appended, as adapted to the use of this Church by additions, omissions, or other alterations from time to time constitutionally made.
2. The Canons of the Church of England agreed upon in 1603, and in use in the American Provinces and

States before the year 1789, and not subsequently superseded, altered, or repealed, by legislation, General or Diocesan, of this Church.

3. The Canonical or other regular legislative or judicial action or decisions of this Church, in its Conventions, General or Diocesan, or by its duly constituted authorities.

§ III. For the greater uniformity and simplicity of the public worship of this Church, for the more effectual enforcement of due habits of solemn reverence in its congregations, and out of considerate regard to the conditions under which the extension of the Church is now and hereafter to take place, it is hereby declared and provided, that in all questions arising concerning Ritual Observance, the Administration of the Law of Ritual of this Church, whether for enforcement or for restriction, appertains to the office and duty of the Ordinary, whose official written determination, whether of his own motion, or at the official demand either of a Rector or of a Vestry, shall be held to be the settlement of any question which shall at any time arise concerning Ritual: *Provided*, however, that contradictory determinations shall be subject, on memorial or otherwise, to revision by the House of Bishops, under such rules and regulations for bringing the same before them as said House of Bishops shall prescribe.

Resolved, the House of Clerical and Lay Deputies concurring, That a joint committee of three of each order be appointed to examine the Canons of the Church of England, of 1603, and report to the next General Convention what portions were in use in the American States in the year 1789, and how far the same have been modified by repeal, or alteration, or other mode, by action of this Church, in its Conventions, General or Diocesan, and whether any portion requires modification or repeal.

The House having resumed consideration of the Report on Ritual, leave of the House was granted to Mr. Bernard Carter to withdraw his motion of indefinite postponement of the whole subject under consideration, offered on the sixteenth day of the

session, whereupon Rev. Dr. Cady withdrew the amendment offered by him to the amendment offered by the Rev. Dr. Mead.

The Rev. Abner Jackson, D.D., LL.D., of the Diocese of Connecticut, offered the following amendment to the amendment offered by the Rev. Dr. Mead, to wit :

Resolved, the House of Bishops concurring, That a joint committee, consisting of five Bishops, five presbyters, and five laymen, be appointed, to sit during the recess of this Convention, in order to ascertain and determine clearly what is the existing Law of Ritual in this Church ; and then to inquire whether any, and if any, what, further provision is required for securing the due performance of Divine Service, and report the same to the next General Convention, for its action thereon.

At a later stage of the discussion leave was refused to the Rev. Dr. Jackson to withdraw his amendment, which was then defeated by a vote of 20 nays to 14 yeas and 6 divided of the clerical order, and 21 nays to 12 yeas and 2 divided of the lay delegations.

Mr. S. Corning Judd, of the Diocese of Illinois, then moved to amend the amendment before the House (that offered by Rev. Dr. Mead) by striking out, in § I., the words "recognizes no other law of ritual than such as it shall have itself accepted or provided," and "thereby," and by inserting before the word "meaning," in said section, the word "and," and adding after the words "Church of Christ," the words "declares as follows," so that the section as amended would read :

CANON OF RITUAL.

§ I. This Church, holding fast its liberty in Christ its Head, and meaning in no wise to prejudice or arraign the differing rites, usages, customs, or laws of other branches of the Church of Christ, declares as follows, etc.

The Rev. John H. Egar, of the Diocese of Pittsburgh, offered the following as a substitute for the amendments under consideration, to wit :

CANON OF RITUAL.

When Ritual observances are called in question before the Ordinary, and such observances are not expressly provided for or prohibited by the Book of Common Prayer, or the Constitution or Canons of this Church, recourse may be had for the establishment of precedent to the Rubrics and Canons which were in force, and to the usage which was allowed in the Church of England, while this Church was a part of said Church,—that is to say, after the Reformation and before the year 1776 : *Provided* that no Rubrics or Canons of the said Church of England shall be considered as in any way binding, which have been superseded by the legislation of the General Convention of this Church.

The question being taken on the substitute offered by the Rev. Mr. Egar, it was lost.

Mr. William Cornwall, of the Diocese of Kentucky, offered the following as a substitute for the amendments before the House, to wit :

CANON OF RITUAL.

§ I. This Church, holding fast its liberty in Christ its Head, recognizes no other law of ritual than such as it shall have itself accepted or provided ; meaning thereby in no wise to prejudice or arraign the differing rites, usages, customs, or laws of other branches of the Church of Christ.

§ II. the provisions for Ritual in this Church are :

The Book of Common Prayer, with the Offices and Ordinal thereto appended, as adapted to the use of this Church by additions, omissions, or other alterations from time to time constitutionally made.

Every minister of this Church shall be liable to presentment and trial for using any ritual, acts, or observances which teach or symbolize any doctrine contrary to that held by the Protestant Episcopal Church in the United States of America.

Resolved, That this Canon shall be placed after Subsection [2] of Canon 2, of Title I. of the Digest of the Canons.

The question being taken on the substitute offered by Mr. Cornwall, it was lost.

The Rev. John McNamara, D.D., of the Diocese of Nebraska, moved to lay the whole subject under discussion on the table; which motion was lost.

The question then recurring on the amendment offered by Mr. Judd, it was lost.

Mr. George W. Race, of the Diocese of Louisiana, moved to strike out the second subsection of the amended Canon as proposed by the Rev. Mr. Mead, to wit, the words :

2. The Canons of the Church of England, agreed upon in 1603, and in use in the American Colonies or States before the year 1789, and not subsequently superseded, altered, or repealed by legislation, General or Diocesan, of this Church.

Which motion was lost.

The question then recurring on the amendment proposed by the Rev. Mr. Mead, there were 11 dioceses voting aye, 25 nay, and 4 divided, of the clerical order ; and 21 nays, 10 ayes, and 4 divided of the laity.

The report of the joint committee was thereupon, on motion, laid on the table.

It was moved by the Rev. Benjamin I. Haight, D.D., LL.D., that the House "concur with the House of Bishops in Message No. 50."

Mr. William Welsh, of the Diocese of Pennsylvania, moved to amend the Canon communicated to the House by Message No. 50, from the House of Bishops, by striking out the words in § III. following the word "*Provided*," and inserting instead the words "that said determination shall have moral force, but no legal effect, unless in the case of a trial and judgment by a legally constituted court, and provided, also, that the operation of this Canon shall cease at the close of the next General Convention;" which motion was lost.

The Rev. Meyer Lewin, D.D., of the Diocese of Maryland, moved to amend the Canon communicated in Message No. 50, from the House of Bishops, by striking out "1603" from § II., and "a" before "Rector," and "a" before "Vestry," and inserting the word "the" before "Rector," and "the" before "Vestry."

Mr. Samuel B. Churchill, of the Diocese of Kentucky, moved to amend the amendment offered by the clerical deputy from Maryland, as follows:

Amend by striking out Subsection 2, and strike out § III., and insert in lieu thereof the following:

Every minister in this Church shall be liable to presentment and trial for using any Ritual acts or observances which teach or symbolize any doctrine contrary to that held by the Protestant Episcopal Church of the United States of America, and that the authorities of the Church shall take steps, with all reasonable promptness, to suppress all services, ceremonies, or acts

which symbolize or teach the doctrine commonly known as Transubstantiation.

Which was lost.

The question recurring on the amendment offered by the clerical deputy from Maryland, it was lost.

The question then recurred on the motion of concurrence with the House of Bishops, which was lost.

There were 40 dioceses represented by clerical votes, of which 20 dioceses voted in the affirmative, 13 dioceses in the negative, and 7 dioceses divided.

There were 34 dioceses represented by lay votes, of which 18 dioceses voted in the affirmative, 14 dioceses in the negative, and 2 dioceses were divided.

The Bishops on the closing day of the session sent the following message (No. 71):

The House of Bishops informs the House of Clerical and Lay Deputies that it has adopted the following resolution :

Resolved, the House of Clerical and Lay Deputies concurring, That the following Canon be adopted and enacted, to be entitled

CANON —.

The elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects toward which adoration is to be made, in or after the Prayer of Consecration, or in the act of administering them, or in carrying them to or from the communicants, and any gesture, posture, or act implying such adoration ; and any ceremony not prescribed as part of the Order of the Administration of the Lord's Supper or Holy Communion, in the Book of Common Prayer, and the celebration or reception of the Holy Communion by any Bishop or Priest when no person receives with him ; likewise the use, at any administration of the Holy Communion, of any Hymns, Prayers, Collects, Epistles, or Gospels,

other than those appointed in the authorized formularies of the Church, or under § XIV. of Canon 13 of Title I. of the Digest, are hereby forbidden.

On the question of concurrence, the vote being taken by dioceses and orders, there were 39 dioceses represented by clerical deputies, of which 17 dioceses voted in the affirmative, 18 dioceses voted in the negative, and 4 dioceses were divided. Of the laity there were 33 dioceses represented, of which 18 dioceses voted in the affirmative, 12 dioceses voted in the negative, and there were 3 dioceses divided. The resolution of concurrence was lost for lack of concurrence of orders.

The Rev. Theodore B. Lyman, D.D., of the Diocese of California, offered the following resolutions:

Resolved, the House of Bishops concurring, That this Convention hereby expresses its decided condemnation of all ceremonies, observances, and practices which are fitted to express a doctrine foreign to that set forth in the authorized standards of this Church.

Resolved, That in the judgment of this House the paternal counsel and advice of the Right Reverend Fathers, the Bishops of the Church, is deemed sufficient at this time to secure the suppression of all that is irregular and unseemly, and to promote greater uniformity in conducting the public worship of the Church, and in the administration of the Holy Sacraments.

A division of the question having been called for, the resolutions were successively adopted with but little, if any, opposition.

In the course of this protracted and brilliant discussion, and as a part of a speech of great eloquence and power, the Rev. Dr. DeKoven of Wisconsin,

uttered the following words, which are here recorded as a part of the history of this session:

It is impossible for me, in the space allowed, to go into the doctrine of the Real Presence. I only want to say something with regard to it, and then something with respect to another question.

First of all, the objection that I have to this Canon,* or any other like it, is that it bears upon doctrine, and seems to settle it in one direction. Now questions of doctrine should not be settled by any Canon which does not bear directly upon doctrine. Our Church has always acted on this principle. It has a Canon providing that if people teach false doctrine they should be tried and suspended, or punished in accordance with that Canon; and the objection to this is that it implies that people teach false doctrine by certain ceremonies and then punishes them, where, perhaps, they use those ceremonies without teaching false doctrine. I want to do what my brother from Wisconsin did yesterday, only in another direction; I want to give any body in this House the opportunity of presenting me for false doctrine if he wishes; and, in order to do so I choose some language which is rather balder and bolder than any I myself would use excepting in a company of theologians, and I use this language for another purpose which I will explain presently. I believe in—and this will be printed to-morrow, and I will write it out, if necessary, for any body who wants to use it—I believe in “the Real, Actual Presence of our Lord under the form of bread and wine upon the altars of our churches.” I myself adore, and would, if it were necessary or my duty, “teach my people to adore Christ present in the elements under the form of bread and wine.” And I use these words because they are a bold statement of the doctrine of the Real Presence; but I use them for another reason; they are adjudicated words; they are words which, used by a divine of the Church of England, have been tried in the highest ecclesiastical court of England, and have been decided by that eccle-

* That communicated in Message No. 71, from the House of Bishops.

siastical court to come within the limits of the truth held in the Church of England. So much so that that very Sir Robert Philimore, whose judicial decisions have been quoted here before, has decided that "if he were to pronounce these words wrong"—now I read his very language—"I should be passing sentence, in my opinion, upon a long roll of illustrious divines who have adorned our University and fought the good fight of our Church from Ridley"—whom the clerical delegate from Massachusetts quoted as entertaining his view—"from Ridley to Keble—from the divine whose martyrdom the cross of Oxford commemorates, to the divine in whose honor that University has just founded her last college."*

The following "Declaration" was communicated to the House of Clerical and Lay Deputies for the information of that body concerning the action of the Bishops in a matter of much gravity, and of great interest to both Houses:

DECLARATION OF THE BISHOPS IN COUNCIL.

October 11, 1871.

We, the subscribers, Bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the said Church, to declare our conviction as to the meaning of the word "Regenerate" in the Offices for the Ministration of Baptism of Infants, do declare that, in our opinion, the word "Regenerate" is not there so used as to determine that a moral change in the subject of baptism is wrought in the sacrament.

(Signed) B. B. SMITH, Bishop of Kentucky.
 CHAS. P. McILVAINE, Bishop of the Diocese of Ohio.
 SAML. A. McCOSKRY, Bishop of Michigan.
 WILLIAM R. WHITTINGHAM, Bishop of Maryland.
 ALFRED LEE, Bishop of the Diocese of Delaware.

* Debates of the House of Deputies, pp. 505, 506.

JOHN JOHNS, Bishop of the Diocese of Virginia.
MANTON EASTBURN, Bishop of the Diocese of
Massachusetts.

W. M. GREEN, Bishop of Mississippi.

JOHN PAYNE, Missionary Bishop of Cape Pal-
mas, Africa.

JOHN WILLIAMS, Bishop of Connecticut.

HENRY J. WHITEHOUSE, Bishop of Illinois.

THOMAS F. DAVIS, Bishop of South-Carolina.

THOMAS ATKINSON, Bishop of North-Carolina.

WM. INGRAHAM KIP, Bishop of California.

HENRY W. LEE, Bishop of the Diocese of Iowa.

HORATIO POTTER, Bishop of New-York.

THOMAS M. CLARK, Bishop of Rhode Island.

ALEXANDER GREGG, Bishop of Texas.

G. T. BEDELL, Assistant Bishop of the Diocese
of Ohio.

H. B. WHIPPLE, Bishop of Minnesota.

HENRY C. LAY, Bishop of Easton.

JOS. C. TALBOT, Assistant Bishop of Indiana.

WM. BACON STEVENS, Bishop of the Diocese of
Pennsylvania.

RICHARD H. WILMER, Bishop of Alabama.

THOMAS H. VAIL, Bishop of the Diocese of
Kansas.

A. CLEVELAND COXE, Bishop of Western New-
York.

CHARLES TODD QUINTARD, Bishop of Tennessee.

ROBERT H. CLARKSON, Bishop of Nebraska.

GEORGE M. RANDALL, Missionary Bishop of
Colorado.

JOHN B. KERFOOT, Bishop of Pittsburgh.

J. P. B. WILMER, Bishop of Louisiana.

GEO. DAVID CUMMINS, Assistant Bishop of
Kentucky.

WILLIAM E. ARMITAGE, Bishop of Wisconsin.

HENRY A. NEELY, Bishop of Maine.

DANIEL S. TUTTLE, Missionary Bishop of Mon-
tana.

JOHN W. BECKWITH, Bishop of Georgia.

FRANCIS M. WHITTLE, Assistant Bishop of the
Diocese of Virginia.

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B. WISTAR MORRIS, Missionary Bishop of Oregon.

A. N. LITTLEJOHN, Bishop of Long Island.

WM. CROSWELL DOANE, Bishop of Albany.

F. D. HUNTINGTON, Bishop of Central New-York.

O. W. WHITAKER, Missionary Bishop of Nevada.

HENRY N. PIERCE, Missionary Bishop of Arkansas and the Indian Territory.

WILLIAM W. NILES, Bishop of New-Hampshire.

WILLIAM PINKNEY, Assistant Bishop of Maryland.

W. B. W. HOWE, Assistant Bishop of South-Carolina.

Attest : HENRY C. POTTER, *Secretary*.

Oct. 12, 1871.

The business of the fifth day, October 9th, was stayed that prayers might be offered "in behalf of the great city of Chicago," then "suffering under the calamity of fire," and in behalf of "its inhabitants who are houseless and homeless under the visitation of Almighty God." On the evening of the same day, after a sermon by the Lord Bishop of Lichfield, an offering of \$2190.94 was made in behalf of the sufferers, among the very first of that outpouring of wealth by which the world itself sought to show its sympathy with the necessities of this doomed city. At a later day the sufferers by fire in Wisconsin and Michigan were commended to the charity of the Church.

In the matter of the Hymnal the following action was finally taken :

Resolved, That the Hymnal reported by the Joint Committee of this General Convention be authorized for use in this Church, and that no other Hymns be allowed in the Public Worship of this Church, except such as are now ordinarily bound up with the Book of Common Prayer.

Resolved, That this Hymnal, when finally corrected by the Committee thereon, shall be free to be printed and published by all responsible publishers who shall obtain a license to that effect from the trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, and who shall assure to such trustees a payment, to be applied for the uses of said fund, equivalent to *ten per cent* upon the retail selling price ; and that the copyright of the Hymnal be vested in said trustees.

Resolved, That the first of the foregoing resolutions shall take effect on the Feast of the Epiphany, 1872.

Resolved, That this Hymnal shall not be bound up with the Book of Common Prayer, until order to that effect shall be taken by the General Convention.

Resolved, That the Committee on the Hymnody of the Church shall be continued, with instructions to make such alterations in the text of the Hymnal now adopted, as may be needed in order to secure accuracy and literary completeness.

Resolved, That suggestions as to the introduction of Hymns into this Hymnal, or the omission of Hymns from it, may be submitted to the Committee until Tuesday, October 17, 1871, at 3 o'clock, and that the Committee be requested to report their judgment thereon before the adjournment of this Convention.

Resolved, That if the said supplementary report shall be adopted by the two Houses of the General Convention, the Committee shall be thereby instructed to amend the Hymnal accordingly.

At the conclusion of the time above named, the Committee on the Hymnal, who were authorized

to receive suggestions as to the omission of Hymns from the Hymnal, and the addition of Hymns thereto, reported that they had been greatly aided in the work of revision by contributions which have been offered by members of the Convention. A re-examination of the Hymnal disclosed several literary blemishes and errors of typography, which were to be corrected before the book was printed for the use of the Church.

In order to make room for additional Hymns, and believing that their omission will not impair the value of the collection, the Committee recommend that the following Hymns be removed from the Hymnal, namely, Hymns 11, 72, 98, 124, 193, 209, 250, 315, 367, 441, 492,—eleven in all.

In compliance with the earnest wish of many persons, the Committee have inserted several additional Hymns, which have been carefully selected from a large amount of material kindly placed in their hands, most of which have been widely adopted in the Church of England, and have become endeared to our congregations by frequent use during the last three years, under the sanction of the authorities of the Church.

The Committee assure the Convention that nothing will be found in the Hymnal, as thus revised, which can offend a refined Christian taste, and they are confident that in no case has an expression been admitted that is not in accordance with the doctrines of our Communion, and the teachings of the Book of Common Prayer.

The Committee were instructed to amend the Hymnal accordingly, and they were further directed to arrange for and supervise the printing of the first edition.

With reference to an inquiry referred to the Committee on Canons, whether the conjunctive “*and*” between the words “*clerical*” and “*lay*” in Art. 2

of the Constitution, was not an unauthorized substitution for the disjunctive "*or*," it was ascertained that in the original document, containing the first Constitution of the Protestant Episcopal Church in the United States of America, bearing date on the second day of October, 1789, the clause referred to is as follows: "In all questions when required by the clerical *or* lay representation from any State;" that the word "*or*" was uniformly used until the year 1808; and that since that period, the word "*and*" has been printed instead of "*or*;" that the original text of the Constitution has not been changed in the mode prescribed by the Constitution; and that the alteration was evidently a typographical error, and is unauthorized.

The Secretary, in all future publications of the Constitution, was instructed to cause the word "*or*" to be printed between the words "*clerical*" and "*lay*," in the second article of the Constitution, instead of the word "*and*."

The proposed change in Art. 5 of the Constitution, removing restrictions upon the division of dioceses, was ratified, and further amendments in Arts. 5 and 4 laid over for the final action of the Convention of 1874. Arkansas was admitted into union. The revision of the canons relating to candidates for orders was thoroughly effected. The attendance of delegates from convocations in the missionary jurisdictions was permitted. Expressions of sympathy with the disestablished Church of Ireland were adopted. The new cycle completing the century in the Calendar was finally

ratified. A new standard Prayer Book was adopted, and the committee thereon continued to report a table of lessons for week-days in Lent. A new Indian jurisdiction was established under the title "Niobrara," with the following boundaries: On the east by the Missouri river; on the south by the State of Nebraska; on the west by 104th meridian, the territories of Wyoming and Nebraska; on the north by 46th degree of north latitude, and including the several Indian reservations on the left bank of the Missouri river, north and east of the said river.

The Jubilee of the Domestic and Foreign Missionary Society of the Church was celebrated with solemn services. Bishop Payne, of West-Africa, resigned his Episcopate, and the effort to fill his place failed on account of the unwillingness of the House of Deputies to suffer the loss of the services of Dr. William Hobart Hare, who had been nominated, as secretary of the foreign missionary work. A standing committee on Indian affairs was appointed. The important matters of the Italian Reform movement and the intercommunion with the Eastern Church received due attention. Dean Howson addressed the House of Deputies with reference to the movement in Italy for the reformation of the Church, and an able and exhaustive report on the Eastern Church question appears in the Appendix. The use by congregations of foreigners of formularies in their vernacular tongue, in harmony with the doctrine, discipline, and worship of the Church was allowed at the

discretion of each Diocesan. The "introduction of any notation, punctuation, or other deviation from the Standard "Prayer Book was pronounced unlawful.

The Committee on the State of the Church closed their report as follows :

We can not close this report without expressing our unfeigned pleasure at the scene presented to our eyes to-day, the Church never more united during any period of her national history than at this hour. We have seen how God's constraining grace, guiding hand, and tender love are stronger than our doubts, alienations, and fears. We can not but rejoice in the fact that in this great Triennial General Council, the strife has been not, as so many predicted, to destroy our goodly heritage and devour one another, but to see who can be most forbearing, indulgent, kindly, and magnanimous, and yet preserve his conscience pure and his convictions of duty clear, his heart ready for whatever grace and blessing may be vouchsafed, and his hands outstretched for whatever work may be assigned him. Let God's holy name ever be praised for "the unspeakable gift" of that "charity which is the very bond of perfectness."

The important questions of the employment of an order of "Evangelists," and the organization of the services of Christian women, were discussed with evident approval. Memorials from the Dioceses of Texas and California, asking for permission to elect Assistant Bishops, on the ground of extent of territory, were received with favor, and the relief desired allowed.

The House of Bishops was "solicited to take such measures for an early increase of the number of Chief Pastors in our missionary field as they in their judgment may deem wise and well, so that

those regions which are now insufficiently supplied may enjoy a due share of Episcopal oversight."

The Presiding Bishop was directed by the House of Bishops, on motion of the Bishop of New-York, "to return to the Right Rev. the Lord Bishop of Winchester a courteous and brotherly acknowledgment of his communication relating to a revision of the English of the Holy Scriptures, stating that this House, having had no part in originating or organizing the said work of revision, is not at present in a condition to deliver any judgment respecting it, and at the same time expressing the disposition of this House to consider with candor the work undertaken by the Convocation of Canterbury, whenever it shall have been completed, and its results laid before them."

On motion of the Bishop of Albany, it was ordered that the following minute be entered on the Journals of the House of Bishops:

We, the Bishops of the Protestant Episcopal Church in the United States of America, having our attention called to the published report of the proceedings of the Alt-Catholic Congress, recently assembled in Munich, put on record the expression of our earnest sympathy with the heroic struggle for religious liberty now making by the members of that Congress; and of our anxious hope and fervent prayers that God may give them counsel and might to maintain and carry out the determination to reject all dogmas set up under any Pope, in contradiction to the teaching of the primitive Church, and to hold fast to the old Catholic faith, as it was by the Apostles delivered to the Saints.

The Bishops referred the question of the expediency of introducing the Provincial System to the next Convention.

An elaborate communication from the Rev. President Barnard, of Columbia College, on the Paschal Cycle, is printed in the Appendix.

A new Canon, "Of the Board of Missions," and another, as to the time when new Canons take effect, were adopted, and numerous changes were made in the other Canons.

The number of clergy reported was two thousand eight hundred and seventy six.

The record of the proceedings of this Convention, with the necessary appendices and the amended Canons, makes a closely printed volume of seven hundred and eighty pages; the very size affording, by contrast with the single "Broadside" proceedings of the preliminary gathering in 1784, a marked evidence of the growth and present strength of the American Church.

THE CONVENTION OF 1874.

The Convention of 1874 meets in the city of New-York in St. John's Chapel. The preacher of the opening sermon will be the Lord Bishop of Lichfield, who has consented to take the place of the Bishop of Mississippi at his request. It is of course impossible to predict the questions which will occupy the attention of this session other than those which, by action of the Diocesan Conventions, or as growing out of the reports of committees previously appointed by the Houses of Convention, necessarily come before the two Houses. Among these questions are the increase of the Episcopate, which the House of Deputies and the Board of Missions as well have asked the Bishops to consider; the Provincial System, which, as we have already seen, is identified with the name of the first Bishop of Western New-York, and in view of the present and prospective growth of the Church can not much longer be kept out of view; the relations of our Church with the other Churches of the Anglican Communion, and possibly the consideration of measures looking towards a second "Pan-Anglican" Conference at Lambeth under the presidency of the Primate of all England; the repression or toleration of "ritualistic" excesses, and a decision as to the allowance of "Eucharistical

Adoration;" and the ratification or the refusal of the Hymnal. Two proposed alterations in the Constitution are to be finally acted upon.

I. It was, by concurrent action of the two Houses of the General Convention of 1871,

Resolved, That Article IV. of the Constitution be amended by omitting the last seven words, viz.: "by any Church destitute of a Bishop," and substituting the words, "in another diocese by the ecclesiastical authority thereof," so that the article shall read as follows:

ARTICLE IV.

The Bishop or Bishops in every diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that diocese; and every Bishop of this Church shall confine the exercise of his Episcopal Office to his proper diocese, unless requested to ordain or confirm, or perform any other act of the Episcopal Office in another diocese by the ecclesiastical authority thereof.

II. The following resolution was adopted by the House of Deputies of said General Convention (*vide* Journal, p. 201), and information of the adoption thereof was duly transmitted to the House of Bishops (*vide* Journal, pp. 360, 381), and the House of Bishops having failed to signify to the Convention their approbation or disapprobation within three days after the said resolution had been reported to them for concurrence—agreeably to Article III. of the Constitution—the proposed act has "the operation of a law," at least so far as to make its adoption by the Convention of 1874 possible:*

* This view of the case is that followed by the General Convention of 1853. *Vide ante*.

Resolved, That it be recommended and proposed that the following alteration be made in Article V. of the Constitution, to wit : Insert at the end of the article the words :

“The General Convention may, upon the application of the Bishop and Convention of an organized diocese, setting forth that the territory of the diocese is too large for due Episcopal supervision by the Bishop of such diocese, set off a portion of such diocesan territory, which shall thereupon be placed within, or constitute, a missionary jurisdiction, as the House of Bishops may determine.”

A new Lectionary for Lent will be reported, and measures proposed for shortened services, somewhat on the plan of the English Act of Parliament authorizing abbreviated services, which has been favorably received in the Mother Church. Important correspondence with the various branches of the Eastern Church will be reported; and the accomplishment of the republication of the Journals of the first fifty years of the Convention legislation announced. The papers of the Bishops-elect of Wisconsin (E. R. Welles, D.D.) and Illinois (G. F. Seymour, D.D.) will come before the two Houses for action thereon. The provision of Bishops for China and Haiti will doubtless be made, and probably relief afforded to dioceses of great territorial extent which require additional Episcopal supervision.

The Diocese of Central Pennsylvania will be represented for the first time, and several new dioceses will be created by the division of New-Jersey, Ohio, Michigan, Wisconsin, and, possibly, Illinois.

In view of these important questions, who of the

members of the Church will not devoutly pray to Him Who by His Holy Spirit did preside in the Councils of the blessed Apostles, and Who has promised through His Son Our Lord Jesus Christ to be with His Church to the end of the world, that this Council of the Church may be saved "from all error, ignorance, pride, and prejudice," and so directed, sanctified, and governed in their work, "that the comfortable gospel of Christ may be truly preached, truly received, truly followed in all places, to the breaking down the kingdom of sin, Satan, and death"?

THE END.

Person not Baptized by the minister 119
See Prof. Geo. F. Park 185, 115, 143, 193.

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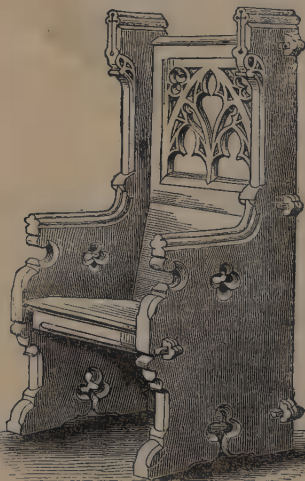
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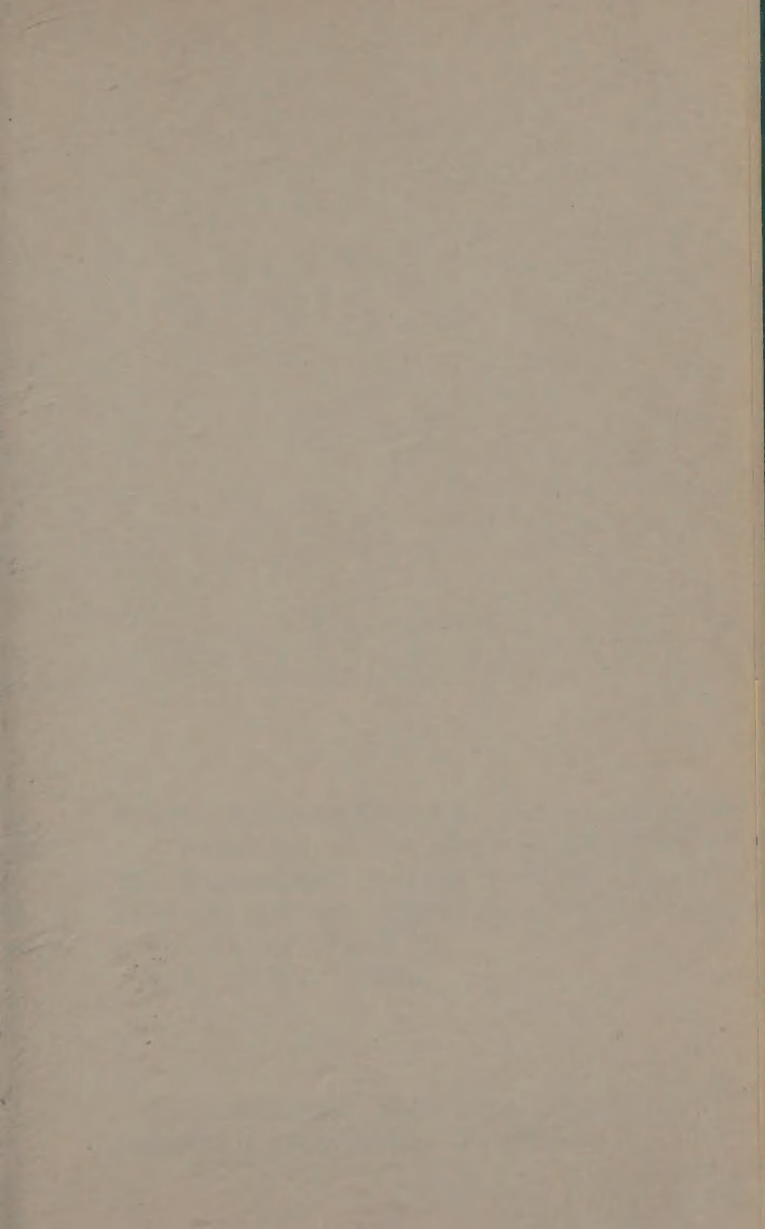
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